THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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LINES

Intended to commemorate the skill of an eminent Surgeon, by whom, under Providence, the writer was relieved from a sudden and dangerous attack of illness.

"Behold God is my helper: the Lord is with them that uphold my soul."—Psalm liv.

When some frail bark, that gently on her way,
Scarce heaves, responsive to the tranquil sea,
While the soft breathings of a favoring gale,
But just suffice to fill each sleeping sail;
If sudden clouds from adverse points arise,
And whelming tempests sweep along the skies;
The howling blast her bending masts derides,
And angry waves assault her yielding sides;
Perils in varied shapes her frame assail,
And e'en her stoutest hearts begin to quail;
The ready pilot then, with skill endow'd,
Meets, by his care, the dangers as they crowd;
With mind unruffled, and with steady hand,
Seizes the helm, and, keeping firm command,
His anxious labors bless'd with heaven's support,
In safety guide the vessel to her port.

In the toss'd bark, of me an emblem see!
And in the pilot's skill a type of thee!
While smoothly in the quiet paths of ease,
Unconscious of the ambush of disease
I glided on; health's ever-threatening foe
Aim'd at my life a fell and sudden blow;
When from corporeal ills, expert to save,
Thy dext'rous hand withheld me from the grave.
Though much to thee I owe, I higher raise
My grateful strain, and "give to God the praise!"
Alone, who to the swift can grant the race;
Or, with the victor's crown, the strong can grace;
Who gives and takes away corrective pain,
And without whom *thy* skill would strive in vain.

Cottager's Visitor.

INVITATION TO HAPPINESS.

ANON.

Sweet as the shepherd's tuneful reed,
From Zion's mount I heard the sound,
Gay sprang the flow'rets of the mead,
And gladden'd nature smiled around:
The voice of peace salutes mine ear;
Christ's heavenly voice floats through the air.

Peace, troubled soul, whose plaintive moan
Hath taught these rocks the notes of wo;
Cease thy complaint, suppress thy groan,
And let thy tears forget to flow:
Behold the precious balm is found,
Which lulls thy pain, which heals thy wound.

Come, freely come, by sin oppress'd,
Unburthen here thy weighty load:
Here find thy refuge and thy rest,
Safe on the bosom of thy God:
Thy God's thy Saviour, glorious word!
That sheathes th' avenger's glittering sword.

Meth. Protestant.

THE ESSAYIST.

From the Gambier Observer.

WHAT DO MINISTERS WANT?

This question is sometimes asked with a degree of pettishness, when the ministers of religion in any way interfere with the feelings of men—"What do ministers want?"—I would answer the question.

They want, as beings of flesh and blood and bones, a competent support; and if they give their time and talents to the work of the ministry, they are entitled to it in the eye of reason, and by the law of God. In the Old Testament it was commanded not to muzzle the ox that treadeth out the corn; and in the New, it is said that he who serveth at the altar, should live by the altar. Besides, if Christianity be true, it is all-important truth; and if so important, then it is necessary that there be an order of men to teach it, aside from the fact that it is positively enjoined. But, as already intimated, if men give themselves up to this occupation, is it not reasonable, that like the other classes who contribute in any way to the maintenance of society, they should have a support?—Ministers then, want a competence. If indeed they take upon them the office of the ministry only for this, they are utterly unworthy of it. Their first motive—their only motive for looking to the ministry rather than any other calling, should be the desire of glorifying God and saving souls. Any other motive is sacrilegious, and inconsistent with the declarations made at the altar when ordaining hands are laid upon them. But ministering with proper motives, they deserve and need a competence.

But ministers want more than this—What is it? Why, they want for one thing, a punctual and steady attendance of their people in the sanctuary on all occasions of public worship, especially on Sundays. A man whose heart is in his work, and whose chief joy it is to see that work prosper in his hands, cannot feel happy, however well provided for, while his people forsake the assembling of themselves together, and allow trifles to plead their excuse for absence from God's house. If they have employed him to preach to them the Gospel, why do they not hear it—why flee from the means of grace? Was there not an implied contract between them, when he took the pastoral charge of the congregation; on the one hand that he should preach the word, on the other that they should hear it? At all events, persons of any delicacy of feeling, and who can give credit to a minister as not *necessarily* a hireling, must be conscious that if he possesses a particle of sensibility of mind, he must be not a little pained to find himself and his ministrations slighted in this way. What though he receives all personal attention and kindness from the people of his charge: it was as a minister, not as a man, that he came amongst them; and, as said before, if he fail of being useful in this capacity, oh how unhappy is he—how poor a compensation any personal civilities!—To the heads of families especially does the minister look for support in this matter. He expects—and is it not reasonable?—that they will appear in God's house with their children and dependents, whenever practicable, and that having called him to a post of expected usefulness, they will, by attending themselves and inducing all others whom they can influence, also to attend, afford him an opportunity of realizing his hopes of usefulness.

Of the truly serious portion of his congregation the minister expects, however, something more. By their profession it is implied that they have a peculiar sympathy with him—that they enter into his feelings more fully than others do or can—that they know his peculiar exercises of heart as a Christian, and that they partake of his anxiety for the progress of truth and the salvation of men. In them, therefore, he may not unreasonably expect to find zealous coadjutors, ready to assist him with every talent which God has placed at their disposal. It is evidently their duty to act the part of Aaron and Hur to Moses, and hold up his hands when faint and weary—to take a deep and intelligent interest in the congregation over which he presides—to so arrange matters that he may give himself without distraction to prayer and preaching the word—to follow up his instructions by private counsel—to see that their own walk be not a cause of uneasiness to him, and to pray without ceasing that his labors may be blessed from on high. How deeply sensible ought Christians to be of the truth—"Paul planteth, Apollos watereth, but God giveth the increase." How unceasing and how importunate ought to be their supplications for the out-pourings of God's Spirit upon the ministry of their pastor! The minister that has a praying people gathered round him in love, may go on in humble confidence: in due time he will reap, if he faint not, an abundant harvest.

Having these things, he wants no more. Z.

BIBLICAL CRITICISM.

THE TEXT AND COMMENTARIES.

What is the proper design of an Exposition of the Scriptures? This question, it may be said, admits of a varied answer, according to the specific design of the commentator. Thus, we have expositions designated as 'practical,' 'devotional,' or 'critical,' implying their adaptation to different classes of readers. Still such works must all have, in great measure, a common object, or one of two objects; namely, either to facilitate the better understanding of the text, or to subserve a devout meditation upon its contents, and a practical application of its doctrines. The latter is, however, not the proper business of the commentator, so much as of the expository lecturer, or preacher. Or rather, it is the common purpose of all practical theology. Every sermon, every book of devotion, the great mass of religious publications, must be considered as partaking, in this point of view, of the character of expositions of the Scriptures, the only fountain of all sacred knowledge. Expository lectures differ from other practical religious works, chiefly in form, as treating of certain books or sections of the Scripture in series, or in larger portions, or in a different style of remark. The usefulness of works of this character, rests on the same grounds as that of other sorts of theological publications; or they may be considered as ranking, in importance, with the oral instructions of the pulpit. But as we should deprecate even preaching itself, to the exclusion of the public reading of the word of God, and still more the perusal of the best theological works to the neglect of the Bible itself, so, there is nothing in the name, or in the nature of practical expositions of the Scriptures, that should exempt them from being regarded as mere subsidiary vehicles of religious instruction, never to be substituted for the inspired volume. In saying this, we shall not be thought to undervalue either the merit or the utility of the class of works to which the publications before us properly belong.

It is no disparagement to the sufficiency of the Scriptures, to regard them as furnishing inexhaustible materials for expository lessons of a practical character; it would be, however, both erroneous and pernicious to represent their usefulness as dependent upon such helps and guides. But it is necessary that the Scriptures, in order to their having their designed effect, should be understood; and the same reason that requires their translation into the vernacular tongue, renders it not less expedient that they should be made intelligible in that language, by whatever explanatory process may be requisite for the interpretation of the meaning of the inspired writers. The proper business of the annotator is, equally with that of the translator, to interpret the sacred text. Upon this point, much misconception and some confusion of ideas seem to us to prevail. The words exposition, commentary, annotation, have come to be used as convertible terms, taken in a loose conception, as comprising not merely the interpretation of Scripture, but also extended doctrinal comments or practical homilies upon the text. In respect to other ancient writings, the office of the translator and that of the expositor are regarded. He who edits a translation of an ancient classic, feels himself responsible for its being rendered intelligible either in his version or by means of brief commentary. In most of the versions of the sacred writings, on the contrary, the aim of the translator appears to have been, to leave as much work and as wide a scope as possible for the expositor, who, in cases where the version itself is obscure or ambiguous, must be regarded as the real interpreter. Suppose the case of two persons of different nations, holding conversation through the medium of an interpreter who was but imperfectly acquainted with the idiom of one of the languages; it might so happen that he would give a literal rendering of some speech or phrase used by one of the parties, that should fail to convey any intelligible meaning, or might even suggest a wrong idea to the other. Were a bystander to interpose, in such a case, with an explanation of the idiom, would he, or would he not, be the real interpreter? In like manner, if a translator does not clearly interpret his original, but leaves the meaning to be defined and expounded by another, surely the latter is the real translator.

Whether our Biblical Translators have been right or wrong in confining themselves so religiously to a verbal rendering of the letter of Scripture, the fact ought to be borne in mind, as accounting for much of the alleged obscurity of the sacred text. The honor of the Bible itself requires that this circumstance should be understood. We appreciate and participate in the jealousy which is felt by all sound Protestants in reference to intermingling uninspired note and comment with the inspired text; but what is the main source of that jealousy? It is that commentators are not to be trusted; that the anxiety to make the word of God speak their own doctrines, or favor their preconceived opinions, is supposed to be so strong in the minds of all Biblical translators and commentators, as to deprive them of our confidence, and to disqualify them for what would otherwise be their proper business. It is not that notes and comments are undesirable, for, by the common consent of the whole Christian world, they are held of the highest, of indispensable utility; but it is because they have been so often rendered, especially by the Church of Rome, the insidious vehicle of error, and that by such glosses the word of God has been made of none effect, that they are naturally viewed with suspicion. As to intermingling uninspired comment with the inspired text, the objection, if closely examined, will be found to involve a fallacy. The text is a version, which is as uninspired as the annotation. The matter of inspiration is the truth of God; and even admitting a plenary inspiration to have extended to the original expression of the truth conveyed, the interpretation of the original, whether by a literal rendering of the words, or by our explanation of their meaning, (which is all that an annotator ought to aim at,) can pretend to no such character. No translation, in fact, can claim to be deferred to as ultimate authority. One of the grossest errors of the Church of Rome, consists in her putting forth this claim in behalf of the Vulgate, and in preferring the authority of that version to the inspired text. All translations and all annotations of the sacred volume demand to be scrutinized with the most rigid severity, on account of the infinite importance of any material error in such representations of the substance of revealed truth. But nothing in the shape of commentary, that is necessary to the genuine interpretation of Scripture, can be justly regarded as more superfluous, or less authoritative, than translation itself. The appeal from the mistakes of either translators or commentators, must equally lie to the Hebrew or Greek originals.

One chief design of Biblical commentaries, then, would seem to be, to supply the deficiencies, or to remedy the ambiguities of the received versions. We admit, indeed, that there is a wide range of critical, historical, and descriptive illustration, that comes within the province of the Biblical commentator; and that, in many cases, the actual meaning and allusions of the sacred writers can be fully understood only by means of such illustration. Works of this description, however, properly class under the head of Biblical literature, and, although invaluable as an apparatus for ministerial instruction, ought to be clearly distinguished from that species of exposition which may be denominated textual or interpretative. The former opens a wide field for learned ingenuity, for critical acumen, and even for the eccentricities of fancy; and the sacred text has been sometimes as much encumbered as elucidated by this sort of explanatory comment. Genuine exposition deals but very sparingly in such illustration, though it will often avail itself of its results; and it is after all, the beauty of the inspired writings, rather than the meaning of the text, which is chiefly elicited by such means. Unlike the Koran, the Bible rests no part of its intrinsic evidence or authority upon the mere sublimity of its poetry, or the graces of its diction. While these have commanded the admiration of the learned skeptic and the irreligious man of taste, the living and life-giving qualities of the Scriptures are those by which they come home with power to the conscience as truth and good tidings. The main object then ought to be, to give '*the meaning of the voice*' that speaks from heaven.

But judging from the common practice of expositors, it would seem to be quite forgotten, that, under the name of the Bible, is comprised a collection of writings differing as widely, in the character of the composition, and in the difficulties it presents to the translator and commentator, as the Odes of Pindar, the Sanscrit Vedas, and the writings of Cicero or Tacitus. A commentary upon the Bible, is a commentary upon writings in two or rather three languages, comprising very ancient historical annals, the lyric poetry of remote and widely separated eras, ethical writings, collections of maxims and proverbs, didactic poetry of the sublimest order, historical writings of a more recent date by various authors, argumentative treatises in an epistolary form, more familiar letters, and unfulfilled prophecies. Yet on opening the pages of Henry, Scott, or any other commentator, we should be led to infer, from the mode of exposition adopted, not merely that the Bible has in truth one common author, as being given by inspiration of God, but that it is one homogeneous composition, simply divided into different books. It seems as if a given quantity of remark was thought to be due to every portion of the text, or rather was to be extracted from it, which average quantity, in some cases, ingenuity is taxed to supply, while, in passages of real difficulty the meagre annotation balks the inquirer. An exposition of all the books of Scripture on the usual plan, may be compared to an atlas in which the same scale is adhered to in laying down a map of Palestine and one of Persia. Surely nothing can be more unreasonable, than to submit the various books of both the Hebrew and Greek Scriptures to the same mode of expository treatment.

Eclectic Review.

SCRIPTURE ILLUSTRATED.

"The fancy that there will be a resurrection of pious Christians previous to the *general* resurrection, is a very prevalent error. That this notion should have been extracted from 1 *Thess.* iv. 16, is an instance of the propensity which some people feel for the ingenious, but extremely perilous, exercises of poising a vast and overhanging theory upon very narrow foundations. The original says, οἱ νεκροὶ εν Χριστῷ ἐγερθήσονται ΠΡΩΤΟΝ: evidently signifying nothing more than this—that, when our Lord shall appear, and the voice of the archangel shall be heard, and the trumpet of God shall sound, the first thing that shall take place, will be the raising of the *dead in* Christ; and then, the living Christians—(ἡμεῖς οἱ ζῶντες) shall be caught up together with them, and explanation rendered necessary by the doubts of the Thessalonians, whether those who remained alive would not *prevent*, or have precedence of, those who were *asleep*. The text 1 *Cor.* xv. 23. 24. is disposed of with equal facility. The resurrection of Christ bears the same relation to that of believers, that the first-fruits of the harvest bear to the harvest itself. And when the harvest has been gathered in, all is over—*then cometh the end.*

"But what shall we say to *Rev.* xx. 21.? Just what every sober-minded expositor says. It was expressly predicted that Elias should come.—And accordingly Elias was expected in person. But yet the charriot of fire never revisited the earth! There came indeed the spirit of Elias; for there came one in whom Elias seemed to live and breathe again. Even so it is intimated that the martyrs of Jesus are to live and reign with Christ one thousand years, and that the rest of the dead are not to live again till the thousand years are finished. Well then—what if a period should come, during which the spirit and energy of the ancient martys should be revived, and this period should immediately precede the consummation of all things;—will not this be as complete an accomplishment of the words of the Apocalypse, as the appearance of the Baptist was of the words of Malachi?"

British Critic.

ANTICIPATION.

In the journey of life, as in other journeys, it is a pleasing reflection, that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end.—*Bishop Horne.*

Friends that are gone I soon shall see;
In other lands they dwell:
Oh! who my pleasure then can know,
Or who my pleasure tell!

J. L. Yvonett.

MISCELLANY.

From the Episcopal Watchman.

WASHINGTON COLLEGE.

Frequent inquiries being made respecting the location and advantages of this Institution, we are induced to give such information as is in our possession, principally for the benefit of those who reside at a distance from this city.

The college buildings, two in number, are beautiful structures of Chatham stone, and stand on elevated ground, half a mile south-west of the state-house in the city of Hartford, overlooking the town and the fertile valley of the Connecticut. The larger edifice is of four stories, with three sections of rooms, and contains *forty-eight* convenient studies and dormitories for students. The other building, which is three stories high, contains a commodious chapel, library, cabinet for minerals, &c.,—chemical, philosophical, and recitation rooms, with a few chambers for students.

From the tower which surmounts this edifice, the prospect is exceedingly rich and beautiful, and never fails to receive the admiration of every one who beholds it. To the east is the city of Hartford, with its proud display of churches and their towering steeples; its various public buildings, and its neat and substantial, and in many cases elegant, private dwellings, with luxuriant gardens, and ornamental trees tastefully interspersed. Beyond is the beautiful Connecticut, skirted by rich meadows; and still further is the village of East Hartford, almost embowered in majestic elms. At the distance of fifteen or twenty miles, the view is limited by a line of hills stretching far away to the north and south. South-east is the village of Wethersfield, with its tall church spire, and with its highly cultivated farms; while in the same direction appear the variegated hills of Glastenbury. South, and near at hand, are the Hartford Academy, and the Retreat for the Insane. South-west, and midway between Hartford and New-Haven, are seen the high peaks of the Blue or Hanging Mountains. West, is the Farmington and Talcott range, crowned at the north-west by Wadsworth's tower. At the distance of half a mile, in the same direction, is the Asylum for the Deaf and Dumb; and at the north, is a level country, extending on both sides of the river as far as the eye can reach.

In rear of the colleges, and bounded in part by the steep-wooded bank of Mill River, is the Botanical Garden, consisting of several acres, planted with a variety of trees and shrubs, and ornamented in their respective seasons by a profusion of flowers. The Green-house contains more than a thousand specimens of native and exotic plants, many of them rare and valuable.

The library, including that kindly deposited with the Trustees by Rev. Dr. Jarvis, embraces several thousand volumes; and the libraries belonging to the literary societies, composed of students, are already considerably large, and are constantly increasing. The specimens in mineralogy, and materia medica, and the chemical apparatus, are excellent and extensive. The philosophical apparatus, though not as large as is desirable, yet is amply sufficient for general illustration. In electricity and magnetism, it is quite complete; and as an appropriation of money has been made by the Trustees for the purpose, the deficiencies in the other departments will speedily be supplied.

The business of instruction is conducted by the President and seven other officers, who are eminently qualified for the discharge of their several duties. The course of studies is similar to those pursued in the other colleges in the northern states, and, we believe, will not suffer from comparison with the best of them. The languages of western Europe are taught, (when desired,) and the modern Greek can be learned, as one of the officers is a native of Greece. The discipline is vigilant and thorough. The rooms of the students are visited daily. Three of the officers lodge in the college building, and the residence of the President is adjoining it.

The college bills are about *fifty dollars* per annum. No commons have been established; but board can be obtained, in private boarding-houses, in the vicinity of the college, at $1 50 to $2 00 per week.

The fall term has just commenced, and we are happy to learn the new class is respectable for numbers, and a very promising one. Parents, who are thinking of Washington College as the place at which to educate their sons, need not hesitate, for they are assured it is worthy of their confidence and patronage.

THE INFIDEL'S PROGRESS.

"At this day three sorts of atheists are extant in the world: 1. In life and conversation. Psal. x. 4. 'God is not in all his thoughts;' not that he thinks there is no God; but thinks not that there is a God, never minding or heeding him in the whole course of his life and actions.

"2. In will and desire. Such could wish there were no God or devil; as thieves would have no judge nor jailer; 'Quod metuunt, periisse expetunt.'

"3. In judgment and opinion. Of the former two sorts of atheists, there are more in the world than are generally thought; of this latter, more are thought to be, than there are; a contemplative atheist being very rare, such as were Diagoras, Protagoras, Lucian, and Theodorus, who though carrying God in his name was an atheist in his opinion.

"Come we to see by what degrees a man may climb up to this height of profaneness. And we will suppose him to be one living in wealth and prosperity, which more disposeth men to atheism than adversity: for affliction mindeth man of a Deity, as those which are pinched will cry, O Lord: but much outward happiness abused, occasioneth men, as wise Agur observeth, 'to deny God and say, who is the Lord?'

"*First*, he quarrels at the diversities of religion in the world; complaining how great clerks dissent in their judgments, which makes him skeptical in all opinions: whereas such differences should not make men careless to have any, but careful to have the best religion.

"He loveth to maintain paradoxes, and to shut his eyes against the beams of a known truth; not only for discourse, which might be permitted; (for as no cloth can be woven except the woof and warp be cast across one another, so discourse will not be maintained without some opposition for the time;) but our inclining atheist goes further, engaging his affections in disputes, even in such matters where the supposing them wounds piety, but the positive maintaining them stabs it to the heart.

"He scoffs and makes sport at sacred things. This by degrees abates the reverence of religion, and ulcers men's hearts with profaneness. The Papish proverb well understood hath a truth in it, 'Never dog barked against the [illegible]cifix, but he ran mad.'

"Hence he proceeds to take except[illegible] God's word. He keeps a register of many [illegible] places in Scripture, not that he desires s[illegible]tion therein, but delights to puzzle divines therewith, and counts it a great conquest when he hath posed them. Unnecessary questions out of the Bible are his most necessary study; and he is more curious to know where Lazarus' soul was the four days he lay in the grave, than careful to provide for his own soul when he shall be dead. Thus it is just with God, that they who will not feed on the plain meat of his word, should be choked with the bones thereof. But his principal delight is to sound the alarum, and to set several places in Scripture to fight one against another betwixt which there is a seeming contradiction.

"Afterward he grows so impudent as to deny the Scripture itself. As Sampson being fastened by a web to a pin, carried away both web and pin; so if any urge our atheist with arguments from Scripture, and tie him to the authority of God's word, he denies both reason and God's word, to which the reason is fastened.

"Hence he proceeds to deny God himself. First in his administration; then in his essence. What else could be expected but that he should bite at last, who had snarled so long? First, he denies God's ordering of sublunary matters—'Tush, doth the Lord see, or is there knowledge in the Most High?' making him a maimed Deity, without an eye of providence, or an arm of power, and at most restraining him only to matters above the clouds. But he that dares to confine the King of heaven, will soon after endeavor to depose him, and fall at last flatly to deny him.

"He furnisheth himself with an armory of arguments to fight against his own conscience; some taken from

"1. The impunity and outward happiness of wicked men: as the Heathen poet, whose verses for me shall pass unenglished.

"Esse Deos credamus? fidem jurata fefellit,
Et facies illi, quæ fuit ante, manet."

"And no wonder if an infidel breaks his neck thereat, whereat the feet of David himself, Psal. lxxiii. 2, 3., did almost slip, when he saw the prosperity of the wicked; when God only reprieves for punishment hereafter.

"2. From the afflictions of the godly, whilst indeed God only tries their faith and patience. As Absalom complained of his father David's government, that none were deputed to redress people's grievances; so he objects that none righted the wrongs of God's people, and thinks (proud dust!) the world would be better steered if he were the pilot thereof.

"3. From the delaying of the day of judgment, with those mockers, 2 Peter iii. 3; whose objections the apostle fully answereth. And in regard of his own particular, the atheist hath as little cause to rejoice at the deferring of the day of judgment, as the thief hath reason to be glad that the assizes be put off, who is to be tried, and may be executed before, at the quarter sessions: so death may take our atheist off, before the day of judgment come.

"With these and other arguments he struggles with his own conscience, and long in vain seeks to conquer it, even fearing that Deity he flouts at, and dreading that God whom he denies. And as that famous Athenian soldier Cynaegirus, catching hold of one of the enemy's ships, held it first with his right hand, and when that was cut off, with his left, and when both were cut off, yet still kept it with his teeth: so the conscience of our atheist, though he bruise it, and beat it, and maim it never so much, still keeps him by the teeth, still feeding and gnawing upon him, torturing and tormenting him with thoughts of a Deity, which the other desires to suppress.

"At last he is utterly overthrown by conquering his own conscience. God in justice takes from him the light which he thrust from himself, and delivers him up to a seared conscience and a reprobate mind, whereby hell takes possession of him. The apostle saith, Acts xvii. 29., that a man may feel God in his works: but now our atheist hath a dead palsy, is past all sense, and cannot perceive God, who is every where presented to him. However, descending impenitent into hell, there he is atheist no longer, but hath as much religion as the devil, 'to confess God and tremble.'

Nullus in inferno est atheus, ante fuit.
On earth were atheists many,
In hell there is not any.

"All speak truth, when they are on the rack; but it is a woful thing to be hell's convert."

Fuller's Holy State.

Universalists.—Many examples, alas! too fully justifying the remarks which we give below from the Western Recorder, were recalled to our recollection by its perusal,—examples of men, now some of them separated from their 'desolate' families, or, if living with them, their scourges. They *have* known the delight of communion with God through Jesus Christ, in a holy conversation, and the discharge of the duties of life; but they have fallen from their steadfastness,—and, as the Recorder well remarks, 'must have peace,'—must, at some rate, silence the still small voice within; and are content to adopt the desperate expedient of making Christ the minister of sin.

"Whoever undertakes to publish any thing against the Universalists, more than a current paragraph in a newspaper, labors under some peculiar disadvantages. The Universalists, in the first place, are changeable in their sentiments. They are one thing to-day, another to-morrow, the third day something else, and the fourth, perhaps, just what they assumed to be on the first or second. Most of them, too, so far as we know, will repeatedly change their ground in the midst of a single half-hour's debate. When hard pressed for argument, they will often draw around them a circle of positions, so that they can be driven continually from one to another, without being deprived of a place of retreat.

"In the second place, Universalists are far from being candid and ingenuous in their inquiries after truth. Most, if not all of them, in such a land as this, are men who have been more or less convinced of sin, and have felt the soul-haunting terrors of conscience, in view of a coming retribution. Even the untutored Heathen are found to possess such feelings as these; and certainly, in a Gospel land, they are not to be avoided in a state of impenitence, without much striving against the influences of the Holy Spirit. The men, therefore, for the most part, are strongly biassed against the truth, by dread of

present distress, as well as by a desire of future security. The problem with them is,—not to go with a child-like, teachable disposition, to the Bible, as to a code of plain and positive laws, formed by heaven itself; but to go for the purpose of gleaning here and there from its pages, as by stealth, some items of comfort for bosoms that are ill at ease, and *must have peace* of some kind or other, though it should chance to be *false* peace.

"We have been too long and too intimately acquainted with Universalists, not to know this fact in their history. Many of them, by doing violence to their convictions, succeed eventually in lulling themselves into false security; and not a few, it is to be feared, are of that number of apostates from a religious profession, who, in the strong language of Scripture, are 'given up to believe a lie.'"

THE TIMES.

RELIGIOUS BULLETINS AND REVIVALS.

From the Delaware Gazette.

The following article has been published in the Western Recorder and New-York Observer, and has probably gone the rounds of a certain class of religious newspapers. By republishing it with the subjoined remarks, you will subserve the cause of truth, and it is to be hoped, teach the author of the article the salutary lesson, not to suffer his zeal to get too much the start of his knowledge, nor his veracity to halt too far behind both.

Delhi, Delaware County, N. Y.

The following letter has been addressed to the editor of the Western Recorder, by one of the clergymen who were present, at a recent protracted meeting at this place.

Dear Sir,—Permit me, through the Recorder, to acknowledge the displays and triumphs of the grace of GOD in the village of Delhi, the shire town of Delaware county. Until within a few months, the influence of infidelity upon the population of this place, both in its naked form of the last century, and under its varying specious garbs of the present day, had not probably a parallel in the state. The Bible and its institutions were treated with very general contempt; and their influence was almost wholly banished from the people. The name of GOD and of his dear Son were openly reviled and blasphemed, by men of the most commanding influence, and the highest standing in the place. Some feeble efforts had been repeatedly made to raise the Redeemer's standard on this ground, but with no apparent success, till some time in the course of last winter, when under the missionary labors of Rev. S. G. Orton, the HOLY SPIRIT gently distilled its influences, and a few were brought to yield their hearts to GOD.

In April last, a four days' meeting was held, which was attended with very happy effects. At that time a Church was organized, and the banner of the Gospel was set up in the name of the LORD. During this meeting several submitted to the terms of the Gospel, and many at its close were inquiring with deep solicitude, *What must I do to be saved?* For weeks afterwards, conversions were frequent; and more than sixty made public profession of their faith, by uniting with the Church.

At the April meeting, a County Sunday School Union was formed, and efficient measures were adopted to extend the benefits of Bible instruction to all the youth of the county. It was ascertained that at that time, not more than *one hundred and fifty* children were under Sunday School instruction in the whole county. In the course of the last month, this Union held its first anniversary, when there were reported about *six thousand* scholars embraced in the Sunday Schools of the Union. Several of these schools have enjoyed precious refreshings from the presence of the LORD, and many of the teachers and scholars have become the hopeful subjects of redeeming grace.

On the day after the anniversary of the County Sunday School Union, the Bible and Domestic Missionary Societies held their anniversaries; and by the facts exhibited in their reports, it is most obvious that the truth of GOD is breaking in, and dispelling the darkness of error and skepticism, which has prevailed so extensively in this section of the state. On the day after these anniversaries, another four days' meeting commenced. Meetings of prayer were held every morning at 5 o'clock; also in all the intervals of public worship. At half past 8, a course of lectures to the Church was commenced on the *imperfections of Christians*, which was continued every morning through the meeting, and with the most happy effect. Sermons were preached at half past 10, at 2 P. M., and at half past 7 every day, till the close. The assembly became so large on the second day, that the spacious Court-House (the usual place of meeting) could not contain the numbers who assembled; we were obliged to retire to a bower, fitted up for the purpose and furnished with seats for the accommodation of two thousand persons. At several services the seats were well nigh filled. We went to the bower only for the morning and afternoon sermons. These services in the open field were uncommonly solemn and impressive. Not the least confusion or disorder was manifest. The exhibitions of truth were plain, simple, and pointed, and evidently accompanied with the demonstration of the spirit and with power. The character of GOD as a holy Sovereign and the moral Governor of the universe; the character of the sinner as a subject of this moral government and a rebel against it; the conditions of reconciliation proposed in the Gospel, and the obligations resting upon the sinner to comply with these conditions without delay,—were the principal subjects of discussion, and were urged with great clearness, and with all possible energy. That the SPIRIT of GOD accompanied the presentation of these truths, was abundantly evident from the numbers that crowded the inquiry meeting held at the close of the sermons, and from the clearness and pungency of their convictions. During the meeting, more than one hundred individuals expressed the hope that they had become reconciled to GOD on the terms of the Gospel. Some of these were men of the first standing and influence in society.

At the close of these interesting services, an uncommonly deep and awfully solemn pressure of moral obligation, seemed to rest upon the minds of almost the whole population of the place. The whole amount of good done cannot be fully estimated, until the disclosures of the judgment day. While we rejoice over the hopeful conversion of so many sinners, and the obvious advance of the cause of truth and of GOD in this region, where moral desolation and soul-devouring error have so long prevailed, we fear and tremble for the *many* who are yet despising, and wondering, and perishing, to whom these special means of GOD's grace are proving a savor of death unto death, because they will not be *wise*, nor consider the things that belong to their everlasting peace. The little sacramental host of GOD's elect in Delhi, need the prayers and aid of their brethren, in their present struggle to build a house for the public worship of GOD, and to establish among them the stated preaching of the Gospel. It devolves upon them to hold up the banner of the cross, on perhaps the boldest rampart of the kingdom of darkness in our state. May the great Head of the Church sustain them in the effort, and to him shall be all the glory.

Yours, &c. L.

The object of requesting the republication of the foregoing article is, that the people of the county of Delaware may have the opportunity of judging whether it is a portrait drawn by the pencil of a faithful artist, or a hideous caricature having existence only in a distempered imagination, or the splenetic effusions of mortified vanity and self conceit. From reading it, a person unacquainted with Delhi, would suppose it to be peopled with a gang of atheists, who led lives corresponding with their professions, and that none but "feeble" efforts had been made to effect a reformation, which proved entirely unavailing until the arrival of a Mr. Orton last winter, who (potent man!) had battered down the boldest "rampart of the kingdom of darkness in our state," and established "the sacramental host of GOD's elect." The writer of these remarks would not have it believed that he is disposed to contend that the people of this village were at any time any better than they should be, or that there is not even yet room for improvement, although for some time we have been favored with line upon line, and precept upon precept, here a little, and with respect be it spoken, there a good deal. While a minute detail of particulars which have a bearing upon the moral character of this place might savor of self-commendation, perhaps the mention of a few facts might be excusable in the ground of self-defence against the flagrant attack of a stranger who has enjoyed the hospitality of our citizens. Should the article on question prove to be a foul libel, it will be no extenuation of the offence that it is doubtless from the pen of a certain clergyman who made something of a figure at the last four days' meeting at this place; for the time is not yet arrived that gentlemen of his order, when they exhibit themselves in the attitude before us, can claim exemption from having their conduct tried, in common with their fellow-citizens, by the unerring standard of truth.

The march of religious improvement among us for many years past, has been gradual, but steady and onward. The Delaware County Bible Society reported at their anniversary a year ago in July, that every family in the county was supplied with a copy of the Scriptures. All denominations co-operated in accomplishing this good work. We have not only a county Temperance Society, which will compare advantageously with any other in the state, but a village Temperance Society was formed here about two years ago last spring, and is in a flourishing state, which surely with this Mr. L * * *, will be evidence of a reformation in morals, removed in some small degree from Heathenism. The occasional services of an orthodox Presbyterian clergyman settled near us, have produced a deep and abiding influence. That heavenly charity which always pervaded his prayer meetings, made it pleasant for persons of different denominations to attend. The blessings with which his pious and faithful labors have and will be crowned, it is not for mortal man to estimate. The Methodists had for a long time, through their circuit preachers, statedly enjoyed public worship. Indeed, a revival had already commenced among them, which numbered some ten or a dozen converts, before the friend of Mr. L * * * assumed spiritual jurisdiction over the village. Several years ago an Episcopal congregation was organized in this place; about three years ago a subscription was started for a house of public worship; a year ago last June, the corner-stone of the building was laid with appropriate ceremonies, and in November last it was enclosed, when the Rev. Mr. Peters, who for the preceding year had divided his time between this place and Hobart, removed to New-York. St. John's Church, finished as it was in the exterior, presented a pretty respectable appearance, and was a standing monument to rebuke Mr. L * * * in his attempt to impose on the public the belief that the new Society sprung up under the auspices of his particular friend, was the only religious congregation in the place; in short, the fallow ground of many a heart, there is reason to believe, was broken up, and the seed sown in righteousness, long prior to the important epoch alluded to. It is not true, therefore, that "the Bible and its institutions were at that time treated with very general contempt." It is not true that "their influence was almost wholly banished from the people." It was a common remark abroad as well as at home, that the people of Delhi were prompt in their attendance on the preacher of the Gospel of whatever denomination. It is not my object to depreciate the labors of Mr. Orton, but to have the labors of others duly appreciated. Let Mr. L * * * and his associates, the eleventh hour men, have their penny, but let them not rob those of their wages who have borne the heat and burden of the day.

This gentleman is pleased to state, that at the time of the formation of the County Sunday School Union, only one hundred and fifty children were under Sunday School instruction in the whole county. When he made his speech at the July anniversary, he qualified this assertion by saying "as he was informed," which rendered it a little more tolerable; but now it is "*ascertained*" that there was only that number. In the very room in which this declaration was made, a school was kept up last year of more than two-thirds that number, which was discontinued in the winter and again revived in the spring. But this was an Episcopal school, and of course he could not condescend to notice it. There was probably more than that number in the whole town of Delhi. In Stamford, more than that number belonged to the Associate Reformed Presbyterian Schools, (which have existed more or less these twenty years past;) besides seventy or eighty scholars of the Episcopal school in that town, (village of Hobart,) neither of which have nor will become auxiliary to the County Society. In Harpersfield, there were probably from a hundred to one hundred and fifty during last year, which, added to the Presbyterian school in Tompkins and Walton, one or both of which were probably taken to make up the one hundred and fifty, would raise the sum to near seven hundred, to say nothing of all the other towns in this extensive county, and nothing of the scholars instructed by the Baptists, and especially by the Methodists, which latter is probably the most numerous denomination in the county.

But another declaration of this gentleman is, that at the anniversary before spoken of, "there were reported about *six* thousand scholars embraced in the Sunday Schools of the Union." Now instead of *six*, it was only *two* thousand, if the loose statement made by the agent deserved the name of a report, and five hundred was added at random to cover supposed deficiencies in returns, making two thousand five hundred in the whole. Whether or not there might have been six thousand, had the agent employed his time in the service, for which he received $30 a month, instead of devoting it to other pursuits, is another question. This mistake in Mr. L * * * is the more remarkable, because he took the sum of two thousand five hundred thus considered as the report, and deducted it from the whole number of the scholars in the county as returned by the marshal, leaving, as he said, six thousand eight hundred whom he reported as growing up in vice and infidelity. A lady who is perhaps second to none in the county in piety and intelligence, remarked not long afterwards, that Mr. L * * * had no right to infer that children who do not attend a Sunday School, necessarily grow up in vice and infidelity. What excuse can be offered for this flagrant mistake of Mr. L * * *? I hope some better one than that he wrote for the meridian of Utica, for effect abroad.

While on the subject of Sunday Schools, it may not be amiss to notice the assertion that is repeatedly made, that all denominations of Christians are associated in the American Sunday School Union. This has been said not only in this village, but in other parts of the country, I will not say by ignorant men, to induce in a particular manner Methodists and Episcopalians to become auxiliary to the County Society. How foreign from the truth is this statement, the following facts will show. Many years ago, the Protestant Episcopal Sunday School Union was established, from whose press in the city of New-York, books and tracts have been sent to various parts of the United States. In April, 1827, the Methodist Episcopal Sunday School Union was established in New-York. But this was not the beginning of their operations in this field. Years ago their agents reported six hundred schools in the valley of the Mississippi. They have veterans who have grown gray in the service of Sabbath School instruction, having had their schools in the southern and western states for more than forty years. "Thousands of their children are so remote that the agents of the American Sunday School Union have not penetrated within hundreds of miles of their lonely habitation." And yet, according to a report made to the American Sunday School Union, $38,936 09 have been expended by that body the past year in *exploring* the valley of the Mississippi, and taking other *incipient* measures as *pre-requisite* to the final establishment of schools. The Associate Reformed Presbyterians, the Reformed Presbyterians, and the Associate Presbyterians, have their separate schools. The Synod of the Reformed Dutch Church seceded from the American Sunday School Union a year ago last June, and even the Presbytery of Philadelphia, as I am informed, has also seceded, believing that the principles inculcated by the American Sunday School Union are erroneous and unscriptural. And if the Baptists do not already stand upon their own separate ground, I venture to say, they soon will. So that instead of embracing all denominations, this boasted *American* institution does not even include the whole of one, the Presbyterian.

But to return to Mr. L * * *.—In order that we might understand the means by which such great results were produced at the last meeting, he has given us the substance of two of his long sermons, (it is said he preached a third on the same subject,) and with a modesty which is certainly worthy of a note of admiration, says that these truths were "urged with great clearness and all possible energy"!

But the number of those represented as having made a public profession of their faith, is greatly overrated by this writer. After deducting those who had belonged to other societies, and those also who, as the Methodists claim, had been awakened and brought out in their meetings, (and their claim appears to be well founded,) it would dwindle to a much smaller circle than a sweep of "sixty." And as to the "one hundred individuals, including some of the first standing and influence in society," which are spoken of as the fruits of the second meeting, it would probably be necessary to count the converts twice over, and then add some children just emerged from the nursery, to make half the number; and if more than two or three of them were inhabitants of Delhi, I have not been able to learn who they were. It is true, one person, a worthy young man of Meredith, a professor of religion, was made crazy, and after being for some time under the care of physicians, has with difficulty been conveyed to the Lunatic Asylum in New-York. The truth is, as respects the people of Delhi, for whom this meeting was specially intended, it was a complete failure. On Sunday, being the last day of the meeting, the villagers pretty generally flocked to the new church, although unfinished, and enjoyed with lively satisfaction public worship as conducted by an Episcopal clergyman. Here the people sat under their own vine and fig-tree, and as they were not molested, so neither did they molest or trespass on the rights of private property, by taking possession of an orchard without leave of the owner. The doctrines of the Episcopal Church were *honestly* stated by the preacher; no unpopular tenet was kept in reserve; no garbled account of a confession of faith was insidiously held out as a lure to decoy the ignorant and inexperienced. One was not shocked with irreverent and blasphemous expressions, or disgusted with the capers of a harlequin. There were no virulent denunciations of individuals under the garb of supplications to the throne of grace, which has become a new characteristic of these new-fashioned meetings. It was truly refreshing once more to hear sound and evangelical doctrine spoken in the words of truth and soberness. It was meeting with a verdant Oasis in the midst of an African desert, or the shadow of a great rock in a weary land. It was like the dew of Hermon, sweetly distilling upon the mountain of Zion; and it is believed that some are ready to bear witness that "there the LORD commanded a blessing, even life for evermore."

Finally, there is hardly truth enough in the article in question, to entitle it a romance founded on fact. The practice which is becoming quite prevalent in a certain quarter of late, of virtually saying, "we are the men, and wisdom shall die with us,"—"Stand by, I am holier than thou;" of claiming the exclusive merit of all improvement in morals and religion, as well as the right of casting into the fiery furnace all those who do not think proper to fall down and worship the image which they have set up, is insufferable arrogance, and as offensive to common decency as it is foreign to the meekness of a Christian. In order to advance the cause of our holy religion, it is not necessary to minister to the hauteur of unfledged clergymen. It is a principal of municipal law, that the suppression of truth is equivalent to the expression of falsehood. Indeed, say the law books, the former is the more artful knavery. Perhaps, however, faith has become so sublimated of late as to disdain all connexion with works. Or it may be that common honesty is too old-fashioned a virtue to be worthy of regard.

It is to be hoped that pure and undefiled religion, and which needeth not to be repented of, will still continue to increase among us, will grow with our growth and strengthen with our strength, and become brighter and brighter unto the perfect day. If Christians should not spring up to full maturity in a night, perhaps they may not like mushrooms perish in a day. Should their progress in holiness be gradual, we might be encouraged to expect that, like the live oak of the forest, they will take deep root and be permanent. That the spirit of intolerance which has exhibited his frightful visage among us, may take his departure without shedding any more of his Bohon Upas influence; that charity, without which religion is but vanity, may fill every heart; and that heaven's blessing may descend upon the other religious societies in this place, as well as on Mr. L * * *'s "sacramental host of God's elect," is the prayer of

MELANCTHON.

Coercion, though it may form habits, never forms principles, the only security for their permanence.—*Taylor, Ongar.*

COMMUNICATIONS.

For the Churchman.

MESSRS. EDITORS,—In your brief editorial article introducing the communication of "AMICUS," in relation to the resignation of the Right Rev. Bishop Chase, you observe, that "the step taken by Bishop Chase is unexpected, though not without precedent, in the history of our Church. We allude to the case of Bishop Provoost, of this diocese." According to the understanding of the present writer, the case of Bishop Provoost could not furnish a "precedent," except so far as the *mere fact* of Bishop Chase's resignation of his *Episcopal jurisdiction* is concerned. In other respects, the cases are so entirely dissimilar, that the former could not be fairly drawn into an authoritative precedent for the latter. Bishop Provoost was so infirm and enfeebled in health, as to make his resignation almost a matter of necessity—certainly a matter of serious duty, to the interests of the Church over which he presided. If I am correctly informed, no such causes operated in the case of Bishop Chase, who, it is believed, is in the full enjoyment of a sufficient degree of both intellectual and physical energy, for the performance of his Episcopal duties.

My object, gentlemen, in addressing to you this communication, is not only to correct what I deemed to be your error, but also to call the attention of your readers, and the members of the Church in the United States, to the very important priciples involved in that transaction. Can it be admitted, as a sound and *safe* principle, that a Bishop who cannot plead infirmity, but who enjoys sufficient health to enable him to discharge his Episcopal functions, may resign the jurisdiction of his diocese? I would answer this interrogatory *decidedly in the negative*: and for the following reasons:—First, that it would be a question somewhat difficult of decision, whether he would still be entitled to his seat in the house of Bishops. Should it be decided that he was thus entitled, what is to prevent, (for any reasons operating on the minds of designing men,) Bishops to any number from resigning their *Episcopal jurisdiction*, and procuring their places to be filled by other individuals, and by this process of enlarging the number of Bishops, acquiring an entire and absolute control, not only over the house of Bishops, but also over the affairs of the Church generally?

Let me not be misunderstood, as intending, in the case now under consideration, to impute the transaction to any other than the best and most disinterested motives. My object is to show what consequences *may flow* from the recognition of such a principle.

Again, whether admitted to a seat in the house of Bishops or not, he is still a *Bishop*, (let not your readers mistake the resignation of *Episcopal* JURISDICTION, for that of the *Episcopal* OFFICE,) with the full powers of ordination, confirmation, &c.; and even of *consecrating Bishops*. Every intelligent Churchman must know, that the circumstance of there being always *three Bishops* present at the consecration of another Bishop, is only an *ecclesiastical arrangement*, practised from primitive times, for the better security of the Church against the introduction of improper individuals into the Episcopate: but it has never been denied or doubted, that *any one Bishop* possesses all the spiritual *authority* in the premises, necessary to the perfect consummation of the act of consecration, that can be exercised by ten or by twenty Bishops.—As in the case of St. Paul's consecration of Timothy and Titus to the Bishoprics of Ephesus and Crete, without the assistance, or even sanction, so far as it appears from the record of the transaction, of any of his brethren in the apostolical office.

Now, let us suppose this principle of resignation to be sanctioned by the General Convention of the Church, or that it shall continue to be acted upon without that sanction, what *may be* the consequences flowing from it? May we not have *many* Bishops at large, without jurisdiction, performing *all* the important functions of the Episcopate; such as *ordaining*, confirming, *consecrating*, and yet responsible to no tribunal or authority, but their own will? The dullest apprehension cannot but foresee the most disastrous consequences to the peace and order of the Church, if such a state of things be permitted to exist. I would therefore sound an alarm to the members of the *next General Convention*, and would respectfully entreat them to give these things their most serious consideration. By one of the canons of the Church, no consecration can take place within *one year next preceding* the sitting of the General Convention: these things therefore *must* and *will* come before that body at its meeting in October, 1832.

I trust, Messrs. Editors, that the members of that honorable body will come to the consideration and decision of the various and important principles involved in the transaction which has caused this article, with firmness and with intelligence—under a full sense of their high responsibilities to the Church, and a fixed determination not to be influenced by any considerations of *expediency*, against the clear and manifest *principles* which alone should constitute the basis on which the affairs of the Church should rest.

Were it not for the practical good sense, sound judgment, and discretion, which usually characterizes the proceedings and decisions of our highest ecclesiastical legislative assembly, and for that gracious promise of its divine head, that the "gates of hell shall not prevail against it," I should tremble for the stability of the Episcopal Church. Others may not view them in so serious a light, but to me, who have been accustomed for many years to make the interests of the Church the subject of my prayers and the object of my efforts, the recent occurrences in Ohio exhibit themselves in a most menacing aspect, and fill me with apprehensions of evil, which I pray GOD in his infinite goodness to avert.

A LAYMAN.

For the Churchman.

MR. EDITOR,—I have noticed with great pain the statement which has appeared, of the present situation of the treasury of our General Missionary Society; and while I am ready among the foremost to congratulate the Church upon the usefulness of this important institution, and to thank GOD for the good it has been the means of effecting, you will pardon me if I offer a few remarks upon the policy which is at present pursued, in the application of its much-needed resources.

The valley of the Mississippi has been deservedly regarded as presenting in our own country an immense field for the labors of the Christian philanthropist. Statements have been laid before the public, and calculations have been entered into, showing how far already the population has outstripped the exertions which have been used for a supply of the means of religious instruction: how rapidly and fearfully the increase of irreligion and immorality sweep away the small improvements which Christianity may have thus far made in the state of society. We have been told of the millions who would soon be spread over these fertile regions, and the frightful destitution of religious advantages has been pictured to our view in no feeble colors. This diocese, never backward, I trust, in the cause of domestic missions, has relieved the General Missionary Society of one heavy item, in taking the Green Bay mission as the interesting object of its future care. What, then, prevents the society from turning an undivided attention to the immense and pressing demands which are made for its aid in our own land. Oh, I am told, it is FOREIGN EXERTIONS—the mission to Greece. The mission to Greece! Mr. Editor, I am no Trojan, I am no enemy to Greece; I was not opposed, as many were, to sending them food and raiment; and yet I am opposed to sending them a moiety of the slender resources available for the support of our domestic missions. What! I think I hear some friends of this mission exclaim—you are willing to send them food and raiment, and yet you would refuse to send them the Gospel! Yes, my friend, I am opposed as an American Episcopalian to send them one single missionary, or *one single dollar*, for the support of the Gospel. Messrs. Editors, it becomes us not to disguise the unvarnished truth in this business. The wants of Protestants in our own country, who are crying to us for a Gospel which they are ready to receive, if they can have it only preached to them, are unsupplied, while we are sending missionaries, and money, and presses, and books, to a nation whose language, whose manners, and whose religion, render these benevolent exertions in a measure perfectly fruitless. Perhaps this language is too strong: if it is, I shall be glad that some friend of this mission, who has had access to better information than that which I have enjoyed, would come forward and undeceive me, as to the success which has attended the preaching of the Gospel to the Greeks. Are our missionaries capable to preach in the Greek language? If so, how often do they preach? How many converts have they made to the *Protestant* faith? Are they not regarded with great jealousy in all their operations, by the Greek clergy, and by the Greek government? And after all, can we consider the Greek Church as more needing our reforming efforts or Christian benevolence, than some other sections of the great family of foreign nations? Why should we not send missionaries to some of the poor Churches that belong to the Pope? And with still more reason, to the poor Vaudois, who are oppressed and persecuted by that triple crown of antichrist, and would gladly receive a Protestant missionary?

Mr. Editor, I give vent to these questions, which have been long slumbering in my mind—I say *slumbering*, because I did hope to see that the pious zeal of some of our foreign mission brethren might have some encouragement for its reward, and justification: but I am disappointed. I see annually $3,000, et cetera, of our slender resources sent abroad; and I hear of not one Church planted, not one convert made, and hardly one sermon preached among the people, to whom two missionaries of our Church have been living nearly these two years. Mr. Editor, I call on the good sense, the sound reason, and the deliberate judgment of Churchmen, to take this subject into their grave consideration; and if the expenses which have attended this Greek mission, have had any thing to show as a warrant for their continuance, I should be extremely glad to see it; but until I see more than has appeared in the "correspondence," I must be of the same opinion that I was years ago as to these foreign missions, which is, that as a Church, we have ample scope in this country for our missionary exertions, and our most unbounded benevolence; and that these missions are sufficiently "foreign" to satisfy the most scrupulous Christian, that in supporting these alone, he was fulfilling the great command, "to preach the Gospel to every creature."

WHITGIFT.

For the Churchman.

FROM the Circular of the Church Scholarship Society of Connecticut, we are happy to learn that provision is now made, or is to be made for the gratuitous education of pious young men intended for the Ministry of our Church, who are themselves destitute of means. Our Theological Seminaries afford to such every facility to complete their education. I beg to ask how such young men are to be prepared for college? Where is the use of providing for their gratuitous education in more advanced stages, when no provision at all is made for their obtaining academical instruction? Suppose that a young man of piety and talents should offer himself to any clergyman in our diocese, and say, "Sir, I am desirous to devote myself to the work of the ministry; I have a common English education; I am willing to devote my time and talents to this service, and this is all I have." Where would he tell him to go? to whom to look for aid? Must not something be done, or will not the provision made in our seminaries and colleges be useless? Permit me then, Mr. Editor, to make a few suggestions, which may, perhaps, turn the attention of others to the subject. I would propose, that an Education Society be formed of such clergymen and laymen of the diocese as may choose to associate for the purpose: that a farm be purchased by the Society, in the neighborhood of some village where the Church is well established; as also the necessary stock and implements for its cultivation. Let some suitable clergyman be employed as Superintendent; let him be required to take such young men into his family as the Society shall recommend: As compensation for his services he shall be entitled to the use of the farm; to the services at manual labor of the students for four hours each day, and to such annual allowance as might be deemed reasonable and proper, for each student—also, this clergyman might be usefully employed on Sunday in adjoining vacant congregations, and allowed the Missionary stipend. It is confidently believed that, upon a plan like this, many valuable young men might be brought into the Ministry who now are deterred from thinking of it by difficulties which meet them at the very threshold.

J.

THE CHURCHMAN.

SATURDAY, OCTOBER 1, 1831.

THE ANNIVERSARIES.—To the faithful steward, the call of those for whom he acts to exhibit his accounts, is not unwelcome. The zealous laborer feels an honest satisfaction in contemplating the fruits which have been matured, by GOD's blessing, upon his toil,—the contemplation cheers him, and fortifies his resolutions of perseverance. The contributor to objects of benevolence is fain to learn how his contributions have been employed, and with what results. And he that "bears good will to Zion," eagerly embraces opportunities to exhibit to those among her sons who are uninformed of her wants, or lukewarm, or indifferent, what has been, and what may and should be done to secure her weal; if peradventure new spirit may be infused into their breasts, and new laborers enlisted in her fields. And the humble inmate of the Church's walls, that has nought but the accepted prayer wherewith to advance her reign and her prosperity, is glad to have spread before him the evidence that his prayers have not been unheard. Such are the considerations which give interest to religious anniversary celebrations, and which should—they will, —secure general attendance at the celebration appointed for Thursday evening next, at St. John's Chapel. The NOTICES in the last column of this page, will inform the reader, that four of the

principal Church Societies of our diocese will then hold their annual meetings: their reports will be read, and statements made, exhibiting their condition, claims, and prospects.

AUXILIARY SOCIETIES are reminded again of the necessity of paying in their collections promptly, early on the first day of Convention *at the latest*, that they may appear in the reports to be read on the evening of that day.

CORRECTION.—In our account of the consecration of Dr. Ives, another name was inadvertently inserted in the place of that of EDWARD L. WINSLOW, ESQ., who read the testimonials of the North Carolina Convention, as *Secretary* of that body.

TO CORRESPONDENTS.—IGNOTUS, though in type for our present number, is unavoidably deferred until our next.

CHURCH AT LITTLE NECK.—Under the head of 'Intelligence,' we insert resolutions from the Vestry of this Church, expressive of their sense of the munificence of their benefactor, Mr. Van Zandt. We have not the *proof* at hand, but it is our clear impression that more than one instance of similar gifts exist to the honor of our Church.

CITY MISSION.—The adjourned meeting of Episcopalians convened to arrange preliminaries to the organization of a "City Mission Society," assembled on Thursday evening, and, after an interesting discussion, evincing much warmth of zeal for the objects of the institution and not less good feeling and unanimity, adopted a constitution prepared by the committee appointed at the preceding meeting. Another committee was appointed to nominate officers and a board of managers preparatory to the election, which will take place at an adjourned meeting on Thursday evening, the 12th inst., in St. Paul's Chapel. The provisions of the constitution as adopted, must meet with the hearty approbation of every consistent and zealous Churchman, and may serve as models for Church institutions. We hope to give the proceedings of the meeting in our next. May GOD speed its important objects, to the furtherance of His glory and the eternal good of many souls!

BISHOP CHASE'S RESIGNATION.—We heartily commend to the attention of our readers, the well timed and judicious communication of "A Layman," on this subject. The editorial article in our last, was perhaps liable to the objections which he urges. Bishop Provoost's case ought never to be cited as a *precedent*, in the proper sense of the word, for Bishop Chase's act. The latter is truly without a precedent, and we most fervently pray that it may never be allowed to assume that rank. That our readers may be in possession of the facts in the past history of our Church bearing on this novel transaction, we give the passage relative to Bishop Provoost's resignation, in the "Journals of the General Convention," entire.

Journal of the House of Bishops. Trenton, N. J: Sept. 8, 1801.

A letter was laid before this house from the Right Rev. Bishop Provoost, addressed to Bishop White, as follows:

"*New-York, Sept.* 7, 1801.

"Right Rev. and Dear Sir,

"I think it my duty to request, that, as President of the House of Bishops, you will inform that venerable body, that, induced by ill health, and some melancholy occurrences in my family, and an ardent wish to retire from all public employment, I resigned, at the last meeting of our Church Convention, my jurisdiction as Bishop of the Protestant Episcopal Church in the State of New-York.

"I am, with great regard, Dear and Right Rev. Sir,

"Your affectionate brother,

"SAMUEL PROVOOST.

"Right Rev. Bishop White."

A message from the House of Clerical and Lay Deputies was read, as follows:—"The House of Clerical and Lay Deputies wish to know from the House of Bishops whether they have received any communication from Bishop Provoost, on the subject of the resignation of his Episcopal jurisdiction in the State of New York."

The House of Bishops having considered the subject brought before them by the letter of Bishop Provoost, and by the message from the House of Clerical and Lay Deputies, touching the same, can see no grounds on which to believe, that the contemplated resignation is consistent with ecclesiastical order, or with the practice of Episcopal Churches in any ages, or with the tenor of the office of consecration. Accordingly, while they sympathize most tenderly with their brother Bishop Provoost on account of that ill health, and those melancholy occurrences which have led to the design in question, *they judge it to be inconsistent with the sacred trust committed to them, to recognise the Bishop's act as an effectual resignation of his Episcopal jurisdiction.* Nevertheless, being sensible of the present exigencies of the Church of New-York, and approving of their making provision for the actual discharge of the duties of the Episcopacy, the Bishops of this House are ready to consecrate to the office of Bishop, any person who may be presented to them with the requisite testimonials from the General and State Conventions; and of whose religious, moral, and literary character, due satisfaction may be given. *But this House must be understood to be explicit in their declaration, that they shall consider such a person as* ASSISTANT *or* CO-ADJUTOR *Bishop during Bishop Provoost's life*, although competent in point of character to all the Episcopal duties; *the extent in which the same shall be discharged by him, to be dependent on such regulations as expediency may dictate to the Church in New-York*, grounded on the indisposition of Bishop Provoost, and *with his concurrence.*

The Secretary not being present, Bishop Jarvis is requested to deliver the above as a message to the House of Clerical and Lay Deputies, and to furnish that House with a copy of Bishop Provoost's letter.

RELIGIOUS BULLETINS AND REVIVALS.—Under this head, we copy from the Albany Argus a temperate and interesting article, extracted from the Delaware Gazette. The editor of the Argus remarks:—

"It may be supposed to be strictly local, and therefore not a subject of general newspaper publication. We think otherwise. The spirit which has obtruded itself into Delhi, and which coins tales and fictions in relation to it, for publication and *effect* elsewhere, is not confined to that place. It is as wide-spreading and as over-reaching as the whole eastern, middle, and western portions of our country; and although we would generally allow it to expend itself and to counteract itself by its own excesses, yet when it gives an extended newspaper publicity to injurious and exaggerated statements, it becomes a part of the duty of the press, on the other hand, to aid in applying this corrective. Whilst the press ought to be ever a faithful auxiliary of religion, morality, and knowledge, contributing in all proper ways to the advancement of those great governmental and individual supports; it ought not to hesitate to reprove the evil or error liable to obtain, under the name of either. Surely, nothing can be more hurtful to the cause of true religion, than such extravagancies of conduct and representation, as serve to bring odium upon it and its votaries!"

It is indeed time that those who are unwilling to countenance these extravagancies, should strongly express their disapprobation. That the religion of JESUS should be advanced by systematic appeals to all the baser passions of corrupted nature,—envy, jealousy, and strife,—and that its fancied triumphs should be heralded by exaggerated tales, got up to suit the sickly appetite for the new and the marvellous,—is the grossest contradiction. Yet we daily witness such proceedings. The press teems with newspaper paragraphs chronicling the "outpourings of the Spirit," which their rash authors would persuade themselves and their fellow-men have been vouchsafed as the result of human scheming, and the employment of machinery often discreditable to the contrivers, and utterly at variance with the great principles of Christian morals, not to say Gospel truth. Were the subject less serious, it would be highly amusing to observe the eagerness with which the actors in some of these scenes of excitement strive for priority in communicating to the world, that by *their* planning and *their* efforts, another spot in the moral wilderness has been favored, like Gideon's fleece, with copious showers of heavenly blessing, while all around is dry and dead. But when we call to mind the source whence such perversions of the pure and gentle Gospel *must* arise,—when we trace the results of melancholy reaction against all that is good and holy, which they invariably produce, it is impossible to laugh! It is a contemplation to make angels weep. Man's inventions are desecrating the very holiest themes and associations. Man's polluted schemings and imaginings are perverting the very channels of salvation, and turning to burlesque, or still worse, to fruitful sources of misery and sin, the abused means of grace. We know nothing, in modern days, so nearly approaching the sin against the HOLY GHOST, as *some* of the transactions called "Revivals," in which human art and human passions usurp the place, and, to no small extent, receive the praise due to Him whose reign within the heart "comes not with observation"—whose blessed influences, like heaven's dews vouchsafed to all, like heaven's dews descend sweetly and silently, both on 'the earth that drinketh them in, to bring forth herbs meet for the heavenly Husbandman and receive blessing from GOD,' and on that which 'bearing thorns and briers, is rejected, and nigh unto cursing, whose end is to be burned.'

TEMPERANCE.—We confess ourselves among the number of those who, in the incipient stages of the very general movement which has taken the name of the "Temperance Cause," looked upon it with "jealous and distrustful eye, anticipating evils at least tantamount to the good that might result." It gives us pleasure to acknowledge that experience, so far, appears to contradict our anticipations; and that if any credit is to be given to the multifarious columns headed "Temperance," and editorial articles on the subject, with which contemporary journals abound, *much good* has already been effected by the direction of the public attention to the growing evil of intemperance—an evil which had been suffered almost to become a national reproach. The very injudicious mode in which many of the attacks upon this vice have been, and yet are conducted, is indeed too evident; and we are not even yet prepared to give unqualified assent to the principle of *association* for the purpose, especially when carried to the extreme which it has sometimes attained, of assuming a political aspect, and interfering with social and civil duties. Nevertheless, the end is a good one, and with Paul, "we do rejoice, yea, and will rejoice," when such an end is brought about, even though the means be such as we deem not altogether the most eligible. It is satisfactory, among the vast variety of matter on this subject, much written in ill taste, and some in ill temper, now and then to find an article like the following, which we gladly transfer to our columns, as a plain and forcible representation of the true state of the question:

As an illustration of the impropriety of converting the fruits of the earth into a poisonous fluid, and permitting it to be dealt out as a depraved appetite or the lust of gain may dictate, let us select some other production besides farinaceous grains—the peach tree, for instance. It would be perfectly superfluous to dilate on the excellence of the fruit of this tree, either as a luxury to those in health, or as a grateful and refreshing aliment to the sick; and though by the usual process of distillation it may be converted into alcohol, yet this is not the object of our present remarks. No tree presents a more beautiful appearance to the eye than the peach tree in full blossom. The richness and delicacy of the colors, united with the agreeable odor exhaled from the flowers, render it an object of regard by all who take delight in the thousand manifestations of the goodness and benevolence of the Deity. Yet these flowers, pleasant as they are, both to the smell and the sight, contain no inconsiderable quantity of one of the most active and deadly poisons that is known in the whole range either of nature or of art, and which can be separated from the blossom by a process not difficult to be performed. Ten drops of this liquid, undiluted, are amply sufficient to destroy the life of the most vigorous man, and its effects are as rapid as they are certain. It preserves also the agreeable fragrance of the natural flower, and the taste is sweet and pleasant to the palate; and although not intoxicating itself, (in the usual meaning of the word,) it is often added to give a flavor to those factitious beverages, which, under the names of *cordials, liqueurs, Noyeaus, &c.*, have been invented to poison those who are too polite to become victims to the ordinary and vulgar potations of brandy and rum. Now suppose that fashion, or any other preposterous whim of folly, should attempt to introduce this article into general use; is there a person of common sense who would admit, for a moment, that a man had a *right* to manufacture and sell it, either because the appetite of the public was depraved, and demanded it, or that it was a profitable business, and to be followed as necessary for the support of his family?—And what would be the thought of that farmer who should so far pervert his most honorable occupation, as to rear peach trees for the sake of the blossoms, that a deadly poison might be extracted, and thus deprive the community of that fruit which a kind Providence intended for preserving health, and adding to the innocent gratification of his creatures? Yet in what essential particular would such conduct differ from that which is practised every day by thousands, who would fain be deemed *honest* and *honorable* men? The various grains intended for the sustenance of mankind, are as much perverted from their lawful use, by being converted into alcohol, as would the flowers of the peach tree, in the case supposed. The product in each is equally a poison—the one as effectually destroying life as the other, and differing only in the rapidity of their operations, and *nothing at all in their certainty.* While one would be proscribed by the unanimous consent of the community, the use of the other is not merely defended, but the arguments of those who would persuade to its abandonment are resisted, upon the ground that such result would be a surrender of the rights and privileges of a *freeman.* Alas, for the consistency of human reason!—*Norwich Rel. Messenger.*

THE CHURCH IN TENNESSEE.—We take a melancholy satisfaction in presenting to our brethren such statements as the following, just received from a correspondent in whose judgment and sound discretion we repose the fullest confidence. It is a satisfaction—a great satisfaction, to find fields so 'white for the harvest,' where we might not unreasonably have anticipated the expenditure of much wearisome toil in 'breaking up the fallow ground:' but the satisfaction is bitterly dashed with melancholy by the recollection how few are the laborers,—how ineffectual the calls for assistance, already so loudly made, have hitherto remained!

"You ask me, What are the prospects of the Church at all? I answer, *very good.* We could build a Church in every important town in the whole tract of country from the Cumberland mountains to the Mississippi in a very short time, *had we ministers. Twenty*, nay *thirty* zealous, intelligent, prudent, and laborious missionaries might enter this almost unoccupied field with immense, most salutary, and soon exhibited effect. My knowledge of our country, in relation to the progress of the Church, you know to be somewhat extensive,—and I speak the words of truth and soberness when I say, that I do not know, in our whole country, *so fair* a field for missionaries of our Church. The very magnitude of the object has almost kept me dumb in regard to appeals to the east; for what hope could I have, that aid could be given, where so much is required? Besides, where are men with *the missionary spirit?* Of what use to us would those be, who cling so closely to home that they give away their lives to the service of a dozen families, or perhaps individuals, and who require to be besought and pressed, perhaps driven, into more extended fields, while here, in a right spirit, they would have congregations 'flocking like doves to their windows'?—When I came to this place, the friends of the Church amounted, as themselves told me, to ten or twelve families. My first congregations, as to number, were not at all encouraging. In about a year and a half, I have a beautiful church, by far the handsomest building in the place, with over sixty families holding pews; and was yesterday informed that there were more applications for pews than can be supplied. The church is well filled every Sunday. I found twelve communicants,—I now have thirty-four, with a good prospect of a steady increase. My congregation, for standing, character, and intellect, is second to none in the place, though there are two or three others.—The other Episcopal congregations are flourishing, also."

After speaking of the candidates for orders, (of whom there are still *three*, notwithstanding that one formerly on the list has been under the necessity of relinquishing his views, from family reasons,) and expressing his hopes of their efficiency, at least for the present, our friend continues,—

"Be assured, however, that if you would have the Church to flourish in this quarter, we must have assistance from the East. All the candidates we may be able to muster, will not keep pace with the demand. I say, then, let zealous young men, who are officiating to single handfuls in your "far-away region," come hither to the work. We will MORE THAN DOUBLE THEIR HEARERS AT THE BEGINNING. Tell them that souls are perishing; the Church mourning; their brethren, of the same blood, starving for lack of the crumbs which would not be missed. Tell them, that we are the geographical centre of the U. S. territory,—that Tennessee has increased 62 per cent. in the last ten years,—that we have numerous towns without a church of any kind, —that emigration is still pouring along its everlasting tide. We have *now* a greater population than Massachusetts; and in ten years *shall have a greater than New-York has now*:—and now —now, before the field is overgrown with rank and deadly weeds, or occupied with plants less kindly than our own, IS THE TIME. Let them at least *come and see.*—Be up, then, and doing, I say again! Do not let the cause,—the cause of true religion and the Church of GOD rest, till *one*, at least, shall be prevailed on to come to us!"

Would that our feeble efforts were possessed of any efficacy to forward a measure so desirable, —nay, we do not hesitate to say, so *obligatory*, in foro conscientiæ, upon some of our brethren whose time, vowed to the service of GOD in the advancement of his Church, is frittered away in petty efforts, productive of scarce perceptible returns! Are there not some,—is there not *one*, among our brethren, who, with every prospect of spiritual fruit and even temporal advantage, will "endeavor to go,—assuredly gathering that the LORD hath called him for to preach the Gospel unto" his destitute brethren?

COUNSELS ON MATRIMONY.—A 32mo volume, of pleasing typographical execution, bearing this title has just been issued by W. Worts, Newark, N. J.

In the departments of science and art, and in the walks of business, men eagerly grasp at whatever casts light upon their studies or pursuits—and why should it not be so in the path of duty? It should: and were it so, how different would be the aspect of our world. The little volume before us is an admirably just, and comprehensive manual, of judicious and affectionate counsel and instruction upon the duties, the difficulties, and the supports of the conjugal state; and no one in that relation, who prizes counsel and instruction, will regret its purchase and perusal.

DESPISE NOT THE DAY OF SMALL THINGS.—We take great pleasure in giving publicity to the following practical illustration of what may be done by attention to this *little* maxim.

The following receipts and expenditures of the Female Mite Society of the General Theological Seminary Sunday School, are respectfully reported by the Treasurer of said Society, for the satisfaction of subscribers and donors.

RECEIPTS.

Amount of subscriptions and donations	
for 1828, - - - - - -	$91 44
For 1829, - - - - - -	42 63
For 1830 and '31, up to this date,	51 50
Total,	$185 57

EXPENDITURES.

In 1828, books for Sunday School,	$10 00
Clothing for poor children, - -	51 44
A deposit in Savings' Bank, - -	30 00
1829.	
Books for Sunday School, - -	9 50
Medicines and clothing for poor children, - - - - - -	27 00
1830 and '31, up to this date, Sept. 28.	
Books for School, - - - -	5 95
Shoes, stockings, cloaks, &c., for poor children, - - - - -	51 70
Total,	$185 59

There have been donations of Bibles, Testaments, Prayer-Books, Tracts, &c. &c.; all of which have been distributed. It may, perhaps, be needless to add, that the Society have had it in their power to relieve much misery with the funds of what is, in truth, a "Mite Society,"—subscription being but one cent weekly.

ELIZABETH TURNER, *Treasurer.*

New-York, Sept. 28, 1831.

INTELLIGENCE.

DOMESTIC.

For the Churchman.

MR. EDITOR,—On Saturday, the 10th ult., the church and grounds at Little Neck were presented, by Wynant Van Zandt, Esq., to the congregation of that place. Such an instance of piety and zeal in the cause of our blessed Master, should ever be held in grateful remembrance by the Church at large. The liberality of Mr. Van Zandt is, I believe, without a parallel in this country.* I trust it may excite in the hearts of many other Christians, who have an abundance of this world's goods, a spirit of emulation; it is an example most worthy to be followed. It is the first, and I do fervently pray GOD it may not be the last.

The following is taken from the minutes of the Vestry:

At a meeting of the Wardens and Vestrymen of Zion Church, held at Little Neck, in the church, Wynant Van Zandt, Esq., presented to the Vestry for the congregation, a deed of gift,—bestowing upon them the church, bell, and enclosure. The Vestry being deeply penetrated with a sense of his great goodness and unbounded liberality, offered the following Preamble and Resolutions.

"Whereas, Wynant Van Zandt, Esq., has this day presented this congregation with a deed, conveying to them and their successors for ever, this neat and convenient edifice for public worship, built at his individual expense, together with the bell and enclosure, therefore,

"*Resolved*, That this Vestry, in behalf of themselves and the congregation, do hereby tender the said Wynant Van Zandt, Esq., their sincere and heartfelt thanks for his munificent benefaction, and pray GOD his pious act may not only be the means of extending the Redeemer's kingdom among the people of this vicinity, but may be a blessing to himself and family; and that he may be richly rewarded with all consolation and grace, by Him who liberally recompenseth every good word and work.

"*Resolved*, That the above Resolution, together with a notice of the presentment, be published in the Churchman."

May those who peruse this notice, having done little for the Church, obey the command of the Saviour, and "go and do likewise."

A FRIEND TO THE CHURCH.

* We believe the church at Hyde Park was built and bestowed by an individual.—Eds. Churchman.

CHURCH IN LIVINGSTON AND GENESEE COUNTIES.

WE abridge the following account of Bishop Onderdonk's late visitation in these counties, from an interesting article in the Livingston Register.

After leaving Canandaigua, where he had instituted the Rev. Mr. Kearney as Rector of St. John's Church in that village, the Bishop, accompanied by Mr. Kearney, proceeded to Allen's Hill, otherwise termed Richmond, in the county of Ontario. Here he officiated on Saturday the 13th of August, to a crowded congregation, the Rev. Messrs. Norton, Croes, and Kearney, taking part in the services. Confirmation was administered to eight persons, one of whom, we understand, was a very intelligent deaf and dumb young lady, who had been well instructed in the principles of the Gospel. The Rev. Mr. Norton, the minister of the parish, though laboring under indisposition, has been for several years faithfully administering to the people under his charge in that town, and of late has also been performing services in the adjoining town of Bloomfield, where the prospects of the Church are said to be flattering.

On Saturday evening the Bishop arrived in Geneseo, almost immediately entered the walls of St. Michael's, where he administered the sacrament of Baptism, and preached. On Sunday morning the church was thronged.—The members and friends of the Church, had travelled long distances to see their '*new Bishop*,' and to 'receive the engrafted word' at *his* hands, who now 'watched for their souls.' We believe that Episcopalians were seen from the several villages of York, Perry, Moscow, Mount-Morris, Avon, Warsaw, Danville, and Hunt's Hollow. After delivering a discourse on the necessity of a spiritual change, the Bishop administered the rite of confirmation to 20 persons, and proceeded to the administration of the Lord's Supper, in which he was assisted by the rector of the parish. Between 60 and 70 individuals, one fourth of whom had been recently admitted, communed. In the afternoon the Bishop rode to Avon, preached, and confirmed one person; on the next day, he preached at Le Roy, in Genesee co., and confirmed 23; and on Tuesday the 16th, he officiated at Batavia. On these occasions he was accompanied by some one or two of his Presbyters. The Church at Avon, we learn, being vacant, is stationary; but in Batavia and Le Roy, an attachment to Episcopacy is steadily increasing, under the ministrations, respectively, of the Rev. Mr. Smith, and the Rev. Mr. Rogers. As those villages become more populous, the number of "such as profess and call themselves Churchmen," will gradually swell, and with a consistent zeal for the cause of their communion, we think there must necessarily be an increase of attention to "pure and undefiled religion." With respect to our own village, (Geneseo) which does not grow rapidly, the Episcopal Church cannot expect to receive large accessions from its inhabitants.—From the surrounding country, however, we are of opinion that considerable strength will be derived. The rector of this parish, in addition to his ordinary Sunday exercises in St. Michael's, frequently officiates at Danville, Mount-Morris, and Moscow, and at the last-mentioned place we have lately been informed, his third services on Sunday are attended by persons from the vicinity of York and Perry. The Episcopalians in these neighborhoods, will doubtless, in part at least, avail themselves of the privileges which they can enjoy at Geneseo, till two missionaries, who are certainly wanted, can be secured for themselves. The experience of four or five months, after living without regular ministrations, has convinced us that as "there remaineth much land to be possessed," so, Paul will not plant, nor Apollos water in vain.

New Churches.—Two new churches have lately been organized by the clergyman at Ithaca, one in Danby, Tompkins county, the other in Richford, Tioga county. The name or title of that in Danby, organized on the 13th instant, is Christ Church. Some years ago the formation of a church had been attempted there, but from some irregularity in the proceedings, it was not deemed legal, and the little flock of CHRIST'S fold which was there had since been in some degree scattered. But they are again returning to the Church, and seeking improvement and edification in the spiritual life, through the use of our sober, instructive, and evangelical liturgy. The services of the Church, it is expected, will be regularly performed by laymen for the present. The name or title of that in Richford, organized on the 14th instant, is St. John's Church, Richford and Caroline, so called because it embraces the Churchmen of both places. Here also the service is regularly performed by laymen, and it is highly gratifying to witness the zeal that is manifested, the spirit of calm and candid inquiry that is excited, and the effects that have already followed from such inquiry. They are all extremely anxious to obtain the stated services of a clergyman. These two parishes, together with the one lately organized in Candor, would form a field for missionary labor in which the faithful minister of the Church would render himself greatly useful, and in which, under the Divine blessing, the walls of our Zion would be much extended.—*Auburn Gospel Messenger.*

CONFIRMATION.—The Right Rev. Bishop Brownell held a Confirmation at Meriden, on Sunday, the 18th instant, at which time, 10 persons received the imposition of hands.

The sum of *six hundred and sixty-six* dollars has been collected in Charleston, S. C., to assist in re-building the Episcopal Church at Fayetteville.

Bishop Sumner's Expositions of the Gospels.—It is no ordinary service that has been done to the country and the Church, by the Protestant Episcopal Press, in the republication of the above admirable manual of instruction and devotion. In the republication of the excellent "Manual of Family prayer," by the Bishop of London, (Dr. Blomfield,) of which six thousand copies have already been circulated, much was done toward the establishment, in the numerous households of our communion, of the Family Altar. The present volume, added to the Bible, and the Book of Common Prayer, renders its furniture complete. There is now removed every discouragement which ignorance, or diffidence, or inexperience could find in the way of this most sacred and affecting duty. The plain, simple, practical expositions of the Bishop of Chester, accommodated to the feeblest understanding and the humblest acquirements, yet interesting and instructive even to the most learned, will enable every father and mother of a family to dispense intelligently to their children and dependents the word of life which maketh wise unto salvation. "Among the satisfactory signs of the present day," says the distinguished author, "I place in the first rank the increased and increasing habit of family instruction and devotion. Should this habit continue spreading amongst us as it has spread of late years, especially since the publication of the Bishop of London's 'Manual,' [Blomfield's Manual,] it would be the brighest ray in the prospects of our land." In this pious sentiment we most heartily unite, and pray GOD that upon our land, too, the light of his countenance may thus be made to shine,

"Till every peaceful private home
To HIM a temple shall become."

Banner of the Church.

MEETINGS OF THE SOCIETIES.

CORPORATION FOR THE RELIEF OF WIDOWS AND CHILDREN OF DECEASED CLERGYMEN.—The Annual Meeting of the Corporation for the relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church, will be held on Friday, the 7th day of October, 1831, at 7 o'clock P. M., in Trinity Church, in the city of New-York. EVAN M. JOHNSON, *Secretary.*

New-York, Oct. 1, 1831.

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.—The Annual Meeting of the New-York Protestant Episcopal Tract Society, will be held at St. John's Chapel, in this city, on Thursday evening next, at 7 o'clock.

A. J. BLEECKER, *Rec. Secretary.*

New-York, Oct. 1, 1831.

NEW-YORK PROTESTANT EPISCOPAL MISSIONARY SOCIETY.—The Annual Meeting of this Society will be held at St. John's Chapel, in this city, on Thursday evening next, at 7 o'clock.

J. A. PERRY, *Rec. Secretary.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.—The Annual Meeting of the Auxiliary New-York Bible and Common Prayer-Book Society, will be held on Thursday evening next, the 6th inst., in St. John's Chapel, at 7 o'clock, P. M.

CHARLES KEELER, *Rec. Secretary.*

New-York, Oct. 1, 1831.

NEW-YORK P. E. PRESS.—The Annual Meeting of the Stockholders of the N. Y. P. E. Press, will be held at St. John's Chapel, in this city, on Thursday evening next at 7 o'clock.

JOHN V. VAN INGEN, *Sec'y.*

New-York, Oct. 1, 1831.

ANNIVERSARY MEETING.

The celebration of the second anniversary of "CHRIST CHURCH EDUCATION SOCIETY," will be held in the church, on *Tuesday evening* next, the 4th October, at *seven* o'clock.

Several addresses from a number of clerical and lay gentlemen will be delivered immediately after the reading of the annual report.

The reverend the clergy, and laity, both of the city and country, and all those interested in the cause, are respectfully invited to attend.

ACKNOWLEDGMENTS.

The subscriber acknowledges the receipt of the following sums, to the credit of the Disposable Fund of the N. Y. Protestant Episcopal Missionary Society, viz:—

1831		
26th Sept.	Received a collection made at the Church of Ascension, after a sermon preached in behalf of the Society, on Sunday, 25th inst. by Rev. Manton Eastburn.	$102 32
29th, "	Received of the Auxiliary Female Missionary Association of St. Paul's Church, Troy, ...	$200 00
		$302 32

BENJAMIN M. BROWN, *Treasurer*,
No. 61 Water street.

New-York, 29th Sept. 1831.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 29th, from the following persons, viz:—

Rev. R. Goldsborough—A. P. Merritt—John Thompson—Venerable Archdeacon Wix—Frederick Ells—Oliver Sheple—L. H. Young—Rev. J. W. James—Rev. J. H. Saunders, 2—Stimpson & Clapp.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending September 29th, to the following persons, viz:—

Rev. G. Baldwin, Rome, one parcel, per tow-boat Ohio —Joseph Nixion, Medina, per tow-boat Ohio—Wm. Stavely, Philadelphia, one parcel, per U. T. Line—S. Babcock, New-Haven, one parcel—L. H. Young, New-Haven, one parcel, per steam-boat Hudson—Stimpson & Clapp, Boston, one paper parcel, per schooner Gen. Stark —S. Parker, Troy, one parcel—Clark & Hosford, Troy, one parcel, per tow-boat Advance—O. Steele, Albany, one parcel, per steam-boat Constellation—John Thompson, Annapolis, one parcel, per schooner Le Bruce—G. C. Grundy, one box, per schooner Le Bruce—J. Phinney & Co, Norwalk, Conn., one parcel, per steam-boat.

JUST RECEIVED,

And on sale at the New-York Protestant Episcopal Press, No. 46 Lumber street,

BISHOP TAYLOR'S HOLY LIVING AND DYING; with Prayers—containing the complete duty of a Christian. By Jeremy Taylor. To which is prefixed, an Introductory Notice, by an American Clergyman, and a Memoir of the Author. 1 vol. royal 12mo.

Also, THE EXCELLENCY OF THE LITURGY: four discourses, preached before the University of Cambridge, in November, 1811. And a University Sermon, containing the Churchman's Confession, or an Appeal to the Liturgy.

CHURCHMAN'S ALMANAC,

For 1832,—just published. Price $4 per hundred.

From Mrs. Hale's Ladies' Magazine.

THE EARLY DEAD.

He rests—but not the rest of sleep
 Weighs down his sunken eyes,
The rigid slumber is too deep,
 The calm too breathless lies;
Shrunk are the wandering veins that streak
 The fix'd and marble brow,
There is no life-flush on the cheek,—
 Death! Death! I know thee now.

Pale King of Terrors, thou art here,
 In all thy dark array;
But 't is the *living* weep and fear
 Beneath *thine* iron sway:—
Bring flowers and crown the early dead,
 Their hour of bondage past;
But wo for those who mourn and dread,
 And linger till the last.

Spring hath its music and its bloom,
 And morn its glorious light;
But still a shadow from the tomb,
 A sadness and a blight
Are ever on earth's loveliest things,—
 The breath of change is there,
And death his dusky banner flings
 O'er all that 's loved and fair.

So let it be,—for ne'er on earth
 Should man his home prepare;
The spirit feels its heavenly birth,
 And spurns at mortal care.
Even when young worth and genius die
 Let no vain tears be shed,
But bring bright wreaths of victory,
 And crown the early dead. CORNELIA.

EDUCATION.

FLUSHING INSTITUTE.

We commence our extracts from the interesting publication of the principal of this valuable institution, noted at large in our last—and commend them to the considerate perusal of our readers. The portions in our present number are from the address delivered immediately after the late examination of the pupils.

LITERARY IMPROVEMENT—STIMULANTS TO APPLICATION.

"In the first place, then, as respects the literary improvement of our pupils, it is to be hoped that the examination of to-day, imperfect as it necessarily has been, has afforded evidence of respectable proficiency. The classes have pursued the prescribed course of study, which as regards the two highest that were examined,* is substantially the same with that of the Freshman and Sophomore classes in college. Whatever degree of improvement has been manifested, the consideration must be borne in mind, that it has been effected without the aid of those artificial stimulants, which, for younger learners especially, are imagined to be indispensable. In our anxiety to promote diligence in study, we have never forgotten, that there is something else to be secured of higher consequence than any acquisitions of mere human learning. Hence no incentives to exertion have been proposed, but those of the purest character. No prizes have been offered to distinction, nor any of the ordinary methods adopted of exciting a spirit of rivalry. The degrees of the scale, by which standing in scholarship is graduated, are fixed, and have no reference to the merits of the pupils as compared with one another. The first place that each is exhorted to strive for, is not a point which is continually receding from the approaches of all except the most talented competitor, but a permanent station, so broad as to admit all the successful aspirants, and yet so elevated as to render the reaching of it a sufficiently invigorating exercise.

Arbitrary rewards and punishments have been wholly excluded, and no other inducements to industry proposed, than such as arise from the gratification of parents, the prospect of usefulness and respectability in the world, and above all, the approbation of conscience. Hence, as I have intimated, whatever has been the amount of application within our walls, its virtue is not liable to any deduction on account of the motives from which it sprung, at least as far as those motives have been suggested by the mode of discipline employed; and whenever native indolence or volatility has been overcome, the additional satisfaction may be enjoyed of regarding it, if not as the fruit of a sense of duty, yet as the conquest of a praiseworthy ambition. Nor let this be reckoned a minor consideration in the training of the young. Whether a lesson be mastered in obedience to conscience, or from a dread of punishment, from filial affection, or determination to beat a rival, is a question of little moment, I grant, in reference to the stock of knowledge acquired, but of incalculable consequence when asked in reference to the bearing upon moral character.

The zeal to make scholars, should, in the minds of Christians at least, be tempered by the knowledge that it may repress a zeal for better things. The head should not be furnished at the expense of the heart.—Surely, at most, it is exchanging fine gold for silver, when the culture of gracious affections and holy principle is neglected for any attainments of intellect, however brilliant or varied. What Christian parent would wish his son to be a linguist or a mathematician, of the richest acquirements or the deepest science, if he must become so by a process, in which the improvement of his religious capabilities would be surrendered, or his mind accustomed to motives not recognised in the pure and self-denying discipline of the Gospel. Not that such discipline is unfriendly to intellectual superiority; on the contrary, the incentives to attain it, will be enduring, and consequently efficient, in proportion to their purity. The highest allurements to the cultivation of our rational nature, are peculiar to Christianity. Hence, literature and science have won their highest honors in the productions of minds most deeply imbued with its spirit. The effect, however, of exclusively Christian discipline in a seminary of learning, when fairly stated, is not so much to produce one or two prodigies, as to increase the average quantum of industry; to raise the standard of proficiency among the many of moderate abilities, rather than to multiply the opportunities of distinction for the gifted few.

"The design of these observations is to illustrate the spirit of the intellectual education of the school, and not to apologize for the deficiency of its pupils. If such deficiency exists, the fault must be looked for in the administration of the system, and not in the system itself. Judging as accurately as circumstances will admit, and allowing for the natural bias of partiality in our own favor, I presume, the degree of application in the Institute, on the whole, and the particular instances of extraordinay industry, which might be named, would be considered creditable in any of those schools in which the stimulants we reject, are the most copiously administered.

MORAL CHARACTER OF PUPILS.

"Professing, as we do, to recognise continually the obligations of religion, it will reasonably be supposed that our moral atmosphere is comparatively pure. Such is believed to be the fact. Of juvenile depravity in the numberless forms of school-boy mischief, we have known but little. Bad temper has seldom grown into serious quarrels. Kind feelings have prevailed between the classes and their instructers, in a remarkable degree. No disposition has ever been manifested to resist authority. Indecorous language, either profane, or obscene, has not been a common offence, and, indeed, not tolerated within our bounds. From worse species of immorality we are secured, partly by circumstances, and in some measure, we hope, by the prevalence of sound principles; since many of our pupils are of an age, when the disposition to licentiousness is strong enough to break any barriers that may be opposed to its indulgence.—That the Institute will never be attended with the facilities to vice which are commonly supposed to be inseparable from public schools, its friends may have a security in the assurance, that when the character at which it aspires in this respect cannot be maintained, its existence will not be prolonged.—When it ceases to be an asylum from temptation to profligacy and dissipation, or is obliged for the sake of patronage to retain within its walls the dissolute or the profane, the experiment of a Christian institute will be acknowledged to have failed, and the project will be abandoned.

* As nearly all the members of these classes will remain in the Institute, they will next year be advanced to the grade of the Sophomore and Junior years.

RELIGIOUS INSTRUCTION AND SUNDAY ENGAGEMENTS.

"As religion is the corner-stone on which alone we have attempted to rear the fabric of morality, the degree of attention which it has received in the instruction and discipline of the Institute, forms another topic in our report. And here, while the retrospect affords cause for congratulation that much has been done, it still leaves room for regret that much also has been left undone. It would be an affectation of modesty, however, to disclaim the consciousness that in all our plans and operations, there has been a uniform and earnest endeavor to sustain our religious professions. Accordingly, pains have been taken to give interest to the services of the chapel, and the decorum with which these have been attended by the students has been peculiarly gratifying. The regular and private reading of the Holy Scriptures has been a prescribed duty, and provision made for it in the daily routine of business. Portions of the inspired volume have been explained, after having been committed to memory, weekly; as also the Catechism and Services of the Episcopal Church. The observance of the Lord's day has been enforced, on the one hand, with a moderation which perceives the danger of rendering its duties tedious and irksome; yet on the other, with a strictness which would guard against the opposite and more common error, of allowing it to relax into a mere holiday for indulgence and amusement. With this view, the tasks of a sacred character required on Sundays have been light, while alluring and persuasive methods have been varied and multiplied, to induce a profitable employment of the time not appropriated to devotional exercises. We thus have succeeded, to an encouraging extent, in preserving the appropriate quiet of the day, and in using it as a means of spiritual edification, without investing it with the gloom and repulsiveness which not unfrequently counteract the beneficent design of the institution; a point which every one practically acquainted with the government of the young, will acknowledge to be as difficult as any other within the sphere of Christian education. In like manner we have been careful to render all the associations of religion agreeable. Aware, too, that in moral culture, it is the indirect influence to which the young disciple is exposed, in the tone and manner of things, and in the every-day habits of those around him, that operates to the formation of his sentiments and character more powerfully than any repetition of prospects or formal exhibition of example, we have endeavored that religion should be viewed as the source of contentment and self-government to its possessors, and not at variance with the declaration that its ways are "ways of pleasantness, and all its paths are peace." Pious sensibility has been tenderly cherished whenever it has appeared, and in awakening it, much has been done in the way of private and familiar conversation.

RESULTS.

"If the inquiry be made, how far any evidences of decided Christian character have been the results of our care, I would premise an answer by remarking, that, as the promise of spring is rather its blossoms than its fruits, so in a youthful community, it is unreasonable to expect much of mature and ripened piety. Precocity is as rare in religion as in learning. There are vernal fruits, however, and a goodly proportion ought certainly to be found in a garden consecrated to the Lord. *** Their spiritual improvement, in consequence of the character of their instruction, has been gradual, and discoverable more by its effects, than by any thing extraordinary in its commencement or progress. That any new light should suddenly break in upon the juvenile mind, when nurtured in the bosom of the Church, and subjected to a faithful course of evangelical training, is hardly to be anticipated, and certainly not more to be desired than those gentle dawnings of heavenly wisdom, which being in analogy, and keeping pace, with the opening of the natural powers, may be expected to shine 'more and more unto the perfect day.' On this head I will only add that appearances justify the expectation lately expressed by one,* from whom such an expectation is the most gratifying testimonial which the Institute has yet received, 'that the Church will find in this seminary an efficient agent in the sustaining of our holy religion, and a source of supply to our ministry.'"

* Bishop White, in his last address to the Convention of Pennsylvania.

PRACTICAL.

For the Churchman.

Jesus Christ (*is*) the same yesterday, to-day, and for ever. *Heb.* xiii. 8.

The force of this text has seldom been more fully brought home to my mind than by the passage which I now transcribe for insertion in your columns, Messrs. Editors, if you think proper.

I hope that many of your readers are familiar, both by reading, and by personal experience, with what might be termed 'the mental philosophy of the renewed man,'—what *has* been termed, technically, yet neither happily nor properly, 'Christian experience,'—the course of emotions and relations, the continued chain of action and endeavors to act, of suffering and efforts for relief, which make up the inward life of a faithful soldier of Christ Jesus. To all such, it will be gratifying to find an exact description of the most prominent features of that 'philosophy,' given by one who had studied it in himself, more than *fourteen hundred years* ago.

To such, (if any such should read these lines,) as feel disposed to question the reality, or doubt the spiritual character, of those vicissitudes of hope, and fear, and triumphant exultation, and anxious alarm, and life, and deadness, and zeal, and carelessness, which men eminent for piety have recorded as discovered in themselves,—it may serve to clear up their doubts to find the very same existing, in the same variety, and the same manifestations, in one whose mental training, and external circumstances were as different as it is possible to imagine,—to perceive the very same operation of the Gospel on the heart and in the life, in Martyn the English Missionary, and Macarius the Egyptian monk. Truly, Christ *is* 'the same yesterday, to-day, and for ever'! He offers himself as the same; if received, He transforms us into his blessed image, by the same operations on the heart and affections.

"They who have been accounted worthy to '*become the sons of* God' and to receive the light of Christ shining within them, are governed by the Spirit, and are influenced by the power of grace in their hearts, in very many and very various ways. These we may fitly illustrate, by comparison with some of those sensible impressions which are experienced in the world. Thus, such persons are sometimes like one at a princely banquet, and transported by unspeakable delight; sometimes, like a bride rejoicing in her union with the bridegroom; at one time, they experience the lightsomeness and alacrity of angels, not sensible that they are encompassed with this bodily frame; at another time, like one exhilarated by a draught, they are as it were inebriated with an indescribable intoxication of the spirit. Sometimes, again, they are seized with grief and sadness, tenderly yearning for the salvation of all men; and, glowing with a spiritual affection for all mankind, they take up a lamentation for the whole race of Adam, and are even so inflamed with a delicious and unutterable love, that if it were possible, they would embrace and press into their bosom every individual man, making no difference between good and bad. At another time, they conceive so mean an estimation of themselves, that they think no one beneath them, but rather account themselves the lowest of all men; and then again, they are absorbed into a joy not to be spoken. Sometimes, like a champion clad in royal armor, who has gone down to the battle and put the enemy to flight, these also, fortifying themselves with the armor of the Spirit, go forth against the invisible enemies, and tread them under their feet; then again, a certain calm comes over them, and they are comforted by a communication of the exquisite delights of peace. Now, they are enriched with divine intelligence, and wisdom, and inscrutable knowledge of the Spirit, and are instructed by the grace of Christ in such things that it would be impossible with one tongue to declare; and then again, they appear like any other ordinary person. Thus does divine grace, diversifying and modifying itself in various way, educate and exercise the soul, that it may at length present it perfect, blameless, and holy, to the heavenly Spirit."

GROWTH IN GRACE.

If a Christian wishes to advance in holiness, let him engage with all his heart in some benevolent and pious work. As far as may be, let him choose his calling with a view to this important end. At the present day, there is a great variety of ways in which good may be done. There can be no lack of opportunity to any. Let every Christian, then, be devoted to some work of benevolence. And if he aspires to improve his character in the highest degree; let him be active in such a way as will require him to exercise zeal and fortitude, to practice self-denial, and endure sufferings. This is the way, and according to the wise appointment of God, the only way to rise high in spiritual attainments. If, then, we covet the best gifts of heaven, let us use the right means to obtain them. If it is our desire to mortify sin, and to cultivate a spirit of elevated piety, let us engage with ardor in works of piety. And let us take care to pursue a course, which will not only be favorable to the good dispositions which we wish to cherish, but directly opposed to the sinful propensities and habits which we wish to overcome. Are we conscious of a culpable indolence? Then let us do good in a way which will require diligent personal effort. Have we an inordinate love of money? Then let us be frequent and liberal in our contributions, and so diminish those treasures which are the idols of our hearts.—*Dr. Woods.*

VIRTUE NECESSARY TO THE POSSESSION OF CHARITY.

A man that hath no virtue in himself ever envieth virtue in others; for men's minds will either feed upon their own good, or upon others' evil; and who wanteth the one, will prey upon the other.—*Lord Bacon.*

DEVOTIONAL.

THY SERVICE IS PERFECT FREEDOM.

That is an admirable expression in the first Collect in the Morning Prayer, "Thy service is perfect freedom." And a noble freedom it is, indeed, to have the soul released from the insupportable slavery of ignorance and vice, and set at liberty, to range in the spacious plains of wisdom and virtue;—to have it delivered from the harsh and turbulent tyranny of insulting passions, and established under the gentle and delightful government of right reason. O, my good God, grant my soul this happy freedom, and 'set my heart at liberty,' that I may cheerfully 'run the ways of thy' blessed 'commandments,' and suffer no impediment to obstruct my course! How.

For the Churchman.

THE EVENING SACRIFICE.

The Evening Sacrifice! Lord, let the lifting up of my hands be as the evening sacrifice! But, alas! methinks were I obliged to offer like the saints of old, a living victim,—the time I devote to the "lifting up of my hands," would scarce suffice to slay it, and prepare the wood!—O! my God! grant that I may "take delight in the work of prayer and praise,"—"a lively pleasure in all the duties of religion." O God, let me delight to bring the victim, and prepare the wood, and patiently to stand by my sacrifice till it is consumed:—"let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice."

For the Churchman.

THE BEST WISH.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

Blessed wish! Inspired Prayer! How suited to the wants, how sufficient, if granted, to the happiness of the sinful, frail, tempted, pilgrim offerer. How fit in the sanctuary of God to conclude our petitions, and rise to our praises with these holy desires upon our lips;—repeating them, and realizing them mentally as we rise to sing God's praise, in the assurance that the 'love' that brought us to God's house, will 'inspire us while we sing.' How peculiarly fit is this prayer that God has taught us, to be poured from the lips of all as they close the devotions of the family. As each, rising to the duties, the enjoyments, and the trials of life, keeps his soul in tune, as it were, with these aspirations breathing from his heart, how secure may he be that the gifts of God will be partaken with gratitude; the duties of the family and of his civil station performed with fidelity and a *Christian* temper; a sense of God's presence, and confidence in his support, maintained in the soul.

It is as if all should address themselves in delightful concert to their Father in heaven,—and pray that his grace, his love, his prized presence, might be with each, with all, as they sit down to the social meal,—as they go forth to toil, to walks of mercy, to the house of instruction,—might be with them in their words, their thoughts, their actions; in the whole day's good and ill,—surely ill words, surely indolence, or impatience, or perverseness would then be banished.

For the Churchman.

REMEMBRANCERS.

"Accept this token! This may remind you of an absent friend, when time and distance are between us." How uniformly do we hear this language from parting friends. How we distrust the *memory*, if not the heart, of those of the circle of endeared ones from whom we are called to be separated. "Do this in rememberance of me!" was the language of one who "knew what was in man," and framed his institutions according to that knowledge. He too has his token,—infinite condescension!—He too has *his* token whereby to remember us, and our abode. To the celestial abodes where his glory shines, and the incessant homage of the hosts of the sinless ever greet him,—thither he has borne, refined, animated, glorified; and joined—mysterious union!—joined to his own Divinity, a portion of this our habitation—the eternal remembrancer of the sheep of his earthly fold, and the scenes of his earthly sojourn! Lord remember thine inheritance which thou hast purchased,—and think upon the people of thy pasture!

MISSIONS.

GREEN BAY.

From the Auburn Gospel Messenger.

Letter to the Editor.

Rev. and Dear Sir,—We arrived at Green Bay on the morning of Tuesday, August 9th; and though our ideas with regard to this settlement were indefinite, there was a feeling of disappointment when we first noticed the aspect of the country, and saw, beside Fort Howard, at the mouth of the Fox River, the very few buildings scattered around. But on meeting the Rev. Mr. Cadle, our excellent and devoted Missionary at Green Bay, we were told that the principal town was three miles from the landing place of the steam-boat. And accepting his invitation to visit the Mission House, I took a seat in his canoe, managed by the natives of the school, while a company in batteaux accompanied us. As we proceeded, the scenery became more interesting, and the country more cultivated, until we arrived opposite the Mission House; which is beautifully situated on an eminence surrounded by a natural grove of young oaks, and through an avenue of which the view extends to the opposite shore. There are now two school-rooms, in addition to the main building; the intervening spaces are intended to be occupied by a building of sixty feet in length, designed to accommodate a greater number with dining and lodging apartments. The garden is enclosed in the rear of the building, though so recently reclaimed, that the wild flowers still spontaneously spring with the vegetable productions. The view from Camp Smith, a short distance from the Mission House,—where it is hoped a Church will soon be erected,—is extensive and beautifully varied; the rich forests of the south, and the wide extent of the Bay,—guarded at its entrance by Fort Howard,—from which, though lost at intervals, we might trace the Fox River gliding beneath us to the west, and leaving the beautiful northern flats, where industry and cultivation gave us ample evidence of a fruitful soil.

The Report of the Missionary Society has furnished to the Church at large, the account of the establishment of the mission at Green Bay. Those who have lately personally visited that station, and have been made acquainted with its prospects and mode of operation, would fail in their duty by not commending it to the encouragement and patronage of Episcopalians. I passed the day and remained that night at the Mission House. One thing arrested my particular notice,—the uniform *order* and regularity which marked every part of the establishment,—all evincing the practical good sense and discriminating judgment of the Rev. Mr. Cadle. My dear sir, you will believe me when I assure you, that those of us who, through the good providence of God, are surrounded by most of the comforts and conveniences of life, can have but very inadequate conceptions of the *privations* which our Missionary has had to encounter.

He arrived at Green Bay August 25, 1829. On the 16th of September, the congregation of Christ Church was organized; and on the 23d of September, preparations were completed for opening the school. Mr. Cadle sent the interpreter through the settlement and the adjacent country, to notify them that on the 1st of October, he would open the school. On that day, one scholar presented himself, and this one he commenced instructing. On the 19th of October, Mr. Cadle received two additional scholars; and on the 25th, three more as boarders; and on the 27th of October, one more. "This," in the language of this most estimable man, "was the day of small things." Many obstacles presented themselves; among others, not the the least, was the deep-rooted prejudice existing among the Indians, in consequence of the failure of a school that had been commenced before Mr. Cadle arrived at Green Bay. The school, as you well know, is now flourishing,—containing thirty-five boys, and twenty-nine girls as boarders, besides the day scholars. When we take into consideration the fact, that this Mission has so many difficulties to encounter, some of which are inseparably connected with the very nature of the enterprise, we have abundant occasion to bless God, and praise his holy name that it is so well with us: and yet, my dear friend, much, very much, remains to be done: not only are they in want of a Church in which to assemble on the Lord's day, and for the erection of which, I was told the inhabitants would raise $400, (a very liberal subscription I should say;) added to this sum, 12 or $1,500, would, Mr. Cadle assured me, be amply sufficient to enable them to erect a Church. Will not the generous and wealthy members of our Church recollect this; and when contrasting the exalted privileges with which the good providence of God has blessed them, remember this amiable "Swartz," and his interesting charge, on the banks of the Fox River, humbly laboring with the children of the forest, deprived of most of those delights and enjoyments incident to civilization and refinement, and devoting himself to a service full of self-denial; and yet when contemplated in its bearing on the present or the future, overshadowed with a moral sublimity, calculated to excite in the bosom of every Christian emotions of love and gratitude to that God who has put it into the heart of his servant thus to devote himself to this noble and praise-worthy service.

But there are other wants, even more pressing, and which certainly may be relieved,—supplies of ready-made clothing for boys and girls, cotton, white or blue, sewing cotton, sewing silk, pins, needles, scissors, shoes, stockings, blankets, copy-plates, writing-books, slate pencils, quills, spelling-books, or in short, almost every article of use in families, would be very gratefully received by the Mission family. Nothing, Miss Cadle assured me, was more wanted than clothing; and how easy, my dear sir, will it be for almost every parish to furnish a box of ready-made cheap clothing for this Mission,—say for children from seven to fourteen years of age. A portion of the money raised at the fairs, might be appropriated to this object; and both spring and fall we might forward to the mission, clothes suitable for the season. Will you not justify my language, when I say this mission *must* be sustained: and while our brethren in the city of New-York and Philadelphia are so deeply interested in Mr. Cadle's exertions, and are setting us an example worthy of all imitation,—shall not we unite our efforts with theirs, and to the extent of our ability, assist in forwarding the enterprise, so worthy of the Church, and connected as it is with the eternal interests of the children of the forest?

I am, Rev. and Dear Sir, affectionately yours,
Lucius Smith.

Batavia, August 23, 1831.

P. S. I send you copies of two Indian speeches, which were delivered in reply to the Rev. Mr. Cadle, who addressed them on the subject of educating their children; by which you will notice, that while Grizzly Bear is more wary, yet Josette, the principal Chief of the Menominees, expresses his wish to send their children to this school. Under the prudent and judicious management of the Rev. Mr. Cadle, I have no doubt the school will greatly increase, as it is undoubtedly the most important Missionary establishment in our country.

Saturday, July 16th, agreeably to arrangements made by Col. Stambough, a large number of the Menominees attended at the Mission House, to hear the Rev. Mr. Cadle speak on the subject of Christianity and the Mission School. It was estimated that about two hundred and fifty Indians were present.

Talk at the Rev. Mr. Cadle's.

Grizzly Bear, the great Indian Orator, said: Father, I have listened to you, and believe what you say is true, because you, who are called a good man, tell us so. We do not understand your religion, or our people would like it as you do. You have your books, can read and be wise; but the poor Red Man has no books, and he often does wrong for the want of proper instruction.

Father, I have not consulted with my people about what you have said to us, but they hear what I say, and are silent,—I am glad to hear you approve of what we did last winter. I understand you to say, that our Great Father approves of it, and it is good;—we are glad to hear this from you.

Father, I wish you would instruct one of our young men before I die, so that he could transact our business and protect us from wrong; then we would believe an Indian could be educated like a white man; and we would love your children. We will consult with our Father (Col. S.) who sits beside you, and see what can be done. He advises us to send our children to your school, and I think we can send a great many this summer.

Father, I have nothing more to say now; after I speak to our people about what you have said to us, I will tell you their opinion on the subject.

At the Council Agency House.

Josette, principal Chief of the Menominee nation, said: Father, you have told us to send our children to school,—this we wish to do; but we are too poor to pay for their schooling. We like the good man who takes care of the children at the Mission House very much. Menominees have confidence in him, and will be glad to intrust their children to his care. Our Chiefs will consult together, and we look up to you for advice. We will try to send a great many children to school this summer.

Colonel Stambough explained the manner of schooling, &c., and that instruction was gratuitous. The Chiefs appeared well satisfied.

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